

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND OF THE

CHURCHES OF HOLLAND.

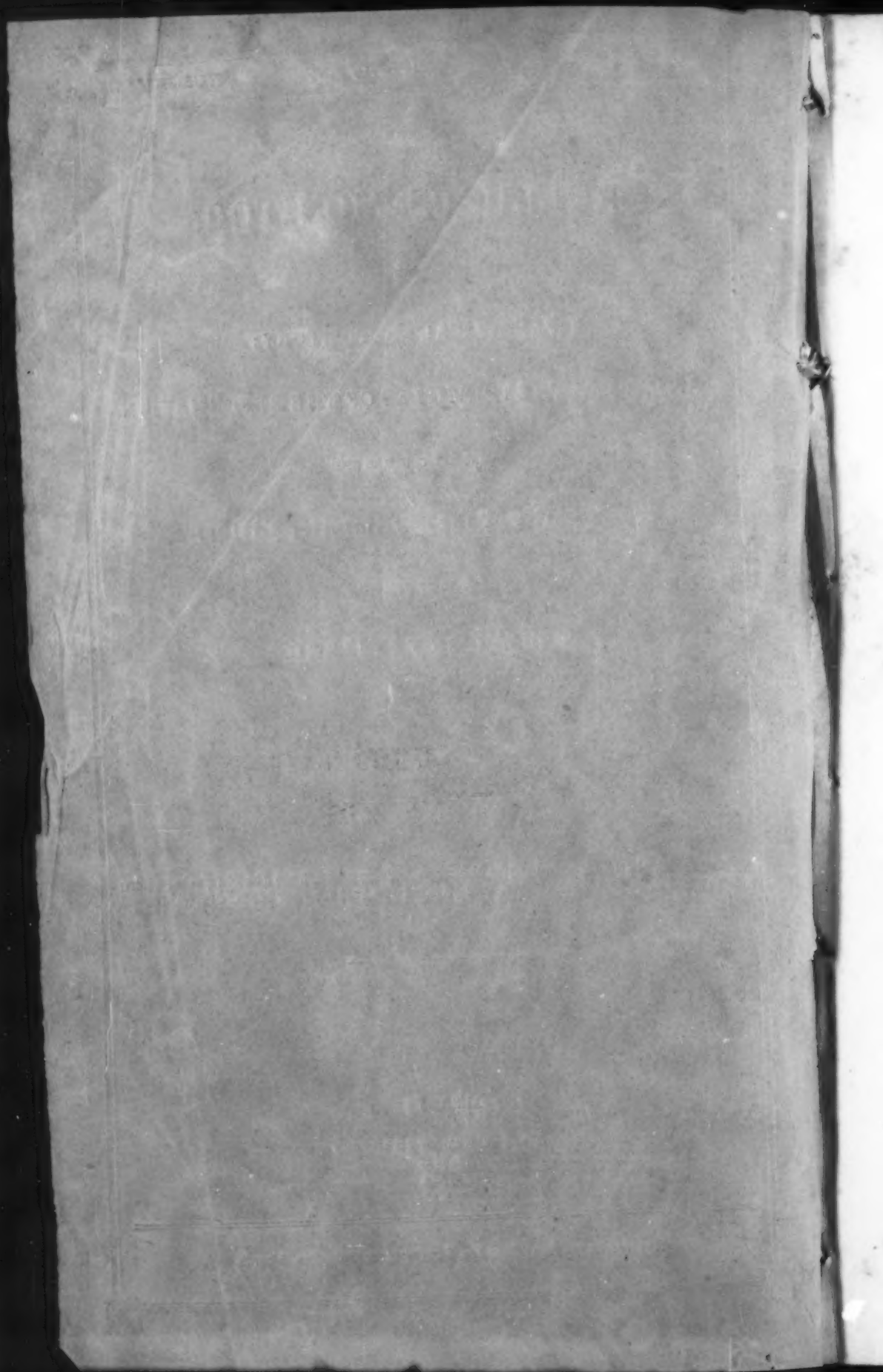
Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

ALBANY:

PRINTED AND PUBLISHED BY CHAUNCEY WEBSTER.

.....
1835-6.

83- Two sheets; postage 100 miles, 3 cents; over 100 miles, 5 cents - 48



THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

AUGUST, 1835.

ART. I. *Death and Burial of Sarah.*

Mr. Editor—I transmit to you, for insertion in the Religious Monitor, a few thoughts upon the 23d chapter of Genesis, which occurred to me in reading this chapter lately, in my ordinary course of reading, and at a leisure moment I enlarged upon—hoping that they may be of use to some of your readers, if not to inform them of things they know not, yet in the way of turning their attention to things that need to be remembered, and showing them that this passage, like many others, has more in it than the mere history of the facts as here related. The subject it treats of is the death of Sarah, and Abraham's care to have her buried; his buying a field of the children of Heth for that purpose, and the manner in which the affair of the purchase was transacted between him and them. There is room for serious reflection from it, concerning death. It contains excellent moral instruction in reference to some of the particular duties of the christian life, and it contains much gospel in it. And in laying these thoughts before them, I will consider these things in their order. To show that there is room for serious reflection from them, I shall give the following observations as they occur, without any respect had to the order of connection which is in the chapter from which they are taken.

1. All have to die, good and bad. "It is appointed for all men once to die, and after death the judgment." A solemn decree has passed, which, surer than the laws of the Medes and Persians, altereth not—cannot be reversed, that this is not our rest, for it is polluted. Sin has opened a channel for death to make its inroads upon the human family, so that as with an overflowing flood it carries them away in their successive generations, and each one in his own appointed time and way, without any possibility of evading its attacks.

The words *his dead* and *thy dead* serve, while reading this passage, to remind us of this; because they suppose that others have their dead, as well as Abraham; and the children of Heth here seemed to have a common understanding of what was meant by the words. They had their dead, and they sympathised with Abraham, knowing that his case, or the case of his deceased partner in life, would in due time and might shortly be theirs. The grave is the place where the rich and the poor meet; the

master and the servant; the great worldly potentate and the meanest of his subjects; the righteous and the wicked; the infidel, who dares to deny, if not the being of a God, at least of an all-governing Providence, or a divine revelation given from heaven to men as a rule of christian faith and practice,—and the believer. (Job iii. 12—20.) There is no discharge in this war. A few, indeed, have escaped the beaten path, as Enoch and Elias, but they have undergone what is equivalent. They had to leave the world in their appointed time, as well as others, though with a peculiarity in their case that displayed the Lord's favor towards them, for their zeal and faithfulness in the evil times they lived in, and was designed to answer other wise purposes of Jehovah, not particularly made known to us. And so plain is the fact, that it needs not to be proven. Every man carries about with him the proof, in the mortality that cleaves to him. He dies while he lives, and is going down to the grave while he is growing up to his best estate of manhood in this world.—While he is busy about the affairs of the world, he is a candidate for eternity, and does not know how near he is to it. And the only necessity of referring to the fact that all must die, is that we may have it in our daily remembrance, and be improving it, with a view to that eternity which is before us.

2. That mourning for departed friends and relatives is allowed to us. There is a day, when the Lord God of Hosts calls to weeping and mourning, not only in respect of sins prevailing, but also in respect of sorrows that come upon us, or a time to mourn. When friends and relatives are taken away from us by death, so as we lose their society, especially if they are godly persons, we have reason to mourn, though our loss is their gain; and we find that mourning for deceased relatives has in every age been practised by the saints of God, as well as others. Abraham here mourned for Sarah, verse 2d. Jacob mourned for his son Joseph, supposed to be dead; Joseph and his brethren mourned for Jacob, their father; the people of Israel mourned for good Josiah; and at the grave of Lazarus, Jesus wept or mourned for him. Religion does not destroy the common feelings and sympathies of our nature, but rather refines them, and gives them a proper direction; keeps them in proper bounds, and even shews itself in some degree through them. It teaches to "mourn for those that mourn, and weep for those that weep;" and tells us "not to despise the chastening of the Lord," but allows us, and even makes it our duty to feel under it, so as that if a friend or relation is taken away from us by death, we shall feel it sensibly as a dispensation of Providence that to us is afflictive and makes us sorrow for them: yet if they are true believers, not as those of whom we have no hope, to be without these feelings and sympathies, betokens often a heart careless under the rebukes of God in his providence, and hardened in sin. The Lord complains of the people of Israel, as an evidence of the hardness of their hearts, (Jer. ii. 30.) "In vain have I smitten your children, and ye received no correction." They received not God's hand laid upon them in providence as a correction. They were unfeeling under it, so that it did not answer to them its proper end, as a chastisement from him.

3. That the death of those we are conversant with taking place, one after another, relatives, friends, acquaintances, neighbors, &c., should remind us of our situation in the world, as sojourners. Abraham was reminded of this by the death of Sarah. He was so in fact, but her death served particularly to put him in remembrance of the fact. So the Lord, by the removals of others around us in death, and especially by deaths which occur in our own families and among our connexions, teaches us that we should be remembering our real condition here as strangers and sojourners. One makes the remark, (to very good purpose) that as we

come nearer the grave, and to prepare us the better for bidding an adieu to the world, when the time comes that we must leave it, and to loosen our attachments from it, the Lord in his providence, in infinite wisdom, takes away our earlier acquaintances and friends and our relations, one after another, until in a manner we have few to associate with, and we become as strangers to the world before we leave it, if we are spared to the period of an old age; so as we have the less, as it were, to engage us to stay, and may the readier be disposed to turn our eye to that better country to which we profess that we are journeying. "I shall go to him" David was brought to say, upon the death of his child, "but he shall not return unto me." It would be a right improvement of God's ways in providence to us, were deaths in our families and among our connexions and neighbors to serve this end to us, to lead the more our affections away from the world, and dispose us to be looking out for death, and endeavoring after an actual preparation for it. Such dispensations are calls to us to be also ready, as the Lord Christ may come at an hour when we think not.

Man in his best estate here is but a stranger and a sojourner,—believers are so particularly, verse 4th. Men of the world are so by necessity, but believers by profession, and even of choice. They declare that they seek a country that is heavenly. Abraham was a great man in his day, but he was a sojourner in the world, like others, and having fulfilled the duty of his generation, like those who were before him, he had to leave it, and endeavored to keep this in remembrance. The children of Heth were sojourners in the world, properly, as well as Abraham, but they seemed to forget it. Abraham keeps it distinctly in view; "I am a stranger and a sojourner with you." We, too, have to go our way at last, while others will take our place—all this serving to remind us that here we have no continuing city of abode; that we are pilgrims and sojourners, like our fathers. We begin our journey as soon as we come into the world, and it ends in death. We are sojourners; all sojourn while we are in it, and death will bring believers to their home. It will carry wicked men, though not to their home, in the same sweet sense of the word in which heaven is to be considered as a home to the believer, yet to their eternal abode in the mansions of woe.

4. Death makes a mighty change in the bodies of men. "Thou changest their countenance, and sendest them away." The most lovely countenance death disfigures. Though Sarah was to Abraham the desire of his eyes in his lifetime, he seeks after her death to have her buried out of his sight. Death will make an amazing change to pass upon the most beautiful countenance. In the hour of death, if wasting disease does it not sooner, its beauty departs greatly from it. A few days after it has done its work, and we could not look upon it with any feeling of satisfaction. When it has begun to be a prey to the worms, the sight would be so horrid that few could behold it: we would turn away our eyes with pain from the scene, were it before us. How should this tend to suppress the risings of pride in young persons, in consequence of the beauty of their countenance, manly form and handsome figure, if they possess these, and such qualities or accomplishments of the body as are calculated to attract the gaze of their fellow mortals, and dispose them to pursue after more solid properties! And should it not dispose mankind to value one another not so much for these things as for true mental excellence—the grace of God in persons—the image of God shewing itself forth through them—the love of God in them, and fear of God they seem to be possessed of. These are the things that justly commend those who are possessed of them to the esteem and regard of fellow mortals.

These are substantial recommendations : all others are like the flower that may make a show for a little time, but soon withers and falls off.

5. Among our possessions which we have in the world, are the sepulchres which we have for our use, not in our lifetime as it respects ourselves, but at our death. We have them in our lifetime for the benefit of our families, our friends and ourselves, that they may be ready when we need them, and the poorest must have them as well as the rich. Some are rich in this world in lands and possessions, having large estates, while others, like our Lord, who had not where to lay his head, have none in their lifetime ; but at death they must have a burying place equally with the rich, and are not left behind them in this respect. Alexander, who conquered the world, had no more than six feet to contain his body at last, and this was all that was necessary. Those who could never call a foot of land their own in their lifetime, will after their death possess as much.

In all parts of the world inhabited by civilized man, we find that places of interment make a portion of that property they endeavor to be possessed of ; and no sooner do they become civilized, than they begin to shew a respect to these things, if before they were neglected. It is mentioned by one of the earlier missionaries which went out to Caffraria, (I think) that the custom there was to expose the dead to vultures and other beasts of prey ; but some of the mission family dying, and being interred in the manner most common in the civilized world, the mode of disposing of them by burying began to be adopted as the more decent and proper. Societies may not have their churches and temples, but they must have their burying grounds, their sepulchres. Do we travel through most inhabited countries, we find every where in them, throughout, places appropriated for the dead, and it becomes necessary, from the common mortality of man. As certainly as man lives, so certainly he must some time die ; and while he has to make provision for his maintenance and comfort while living, so he, or others for him, have to make provision in reference to his death. Abraham obtained this field of Machpelah, and had it made sure to him for a possession—the field and the cave, and all the trees that were in the field and in all the borders round about ; and the fact is as particularly described as if he had been buying a large inheritance, which he and his family after him were to live on, and were to possess forever.

6. A decent respect to the dead in general, and a sympathy with those who suffer the loss by their removal, is to be expected of all those who are endowed with principles of common civility. There are many reasons for it. Death is the common lot of men, and by the death of others we are warned that our own time may soon come, when we must go the way of all the earth, and that it is at any rate before us,—while it would be grating to our own feelings to know that our own bodies, after death, would be treated otherwise ; and as we naturally desire with respect to ourselves, so should we be inclined to do toward others. Some, indeed, have been so monstrously wicked, and so little entitled to the common feelings of mankind, in their sympathies with one another, that their dead bodies have been treated with contempt, as some have been buried, according to the language of holy writ, with the burial of an ass. But the common relation which those who possess human nature have to one another, requires it in general cases. The body, as once the receptacle of a soul endowed with reason and intellect, and which is in its nature immortal, and as in itself, by its peculiar form and the upright countenance of man, in a certain degree the image of God in the remains of it, even in fallen nature, serves to show that this is proper.* He is the lord of this

* We think it unwarrantable to ascribe any "degree" of the image of God, either to the "form" of body or "upright countenance of man."—*Edit. Rel. Mon.*

lower world, though fallen from his primeval dignity, and it is decent that he be distinguished from the brutes, in this.

The children of Heth, though heathens, and a portion of those Canaanitish nations which were devoted to destruction for their wickedness, yet were not so lost to all sense of decency and humanity as not to sympathise with Abraham concerning his dead, and show a respectful attention to his deceased partner, Sarah. And it is owing to more than a heathenish cruelty in the votaries of the Roman Catholic church, in some parts of the vast domain of the man of sin, that they will not allow Protestants to be decently interred, but treat their dead bodies with every measure of contempt. It shows that Romanism, in its very nature, tends to blunt the common feelings of humanity in those who are given to this error.

7. To have our dead decently disposed of belongs not only to the principles of common civility, but of Christianity; and there is something in Christianity that calls particularly for a decent disposal of the dead, who have been creditable professors of it. The hope of a resurrection, and the consideration that believers are all members of the mystical body of Christ, seem to teach that a due respect to the bodies of dead saints should be shown in this way. Though they have to die, and their dust goes back to kindred dust, and mingles with it, yet it is not so as that it shall never again assume its wonted form and connexion with the soul, which once inhabited it. A decent interment of the dead bodies of believers, is a practical declaration of the belief of those who are the instruments in conveying them to their long home, in that truth which is, and will be verified concerning all true believers, as to their bodily part—"It is sown in corruption—it is raised in glory;" and to express the hope of the living concerning them, and our hope of a resurrection in general, it seems to be proper—as their bodies are members of Christ, and sleep in Jesus in the grave itself, so as that he and they are not separated in death any more than in life. To the honor of Christ, of whose mystical bodies they form a part in their bodies as well as in their souls, a due respect belongs to them, that Christ may be honored in them, by this means.

There is a respect due to the dead bodies of saints, (though it is not to be carried to that excess in which the mother of harlots teaches her votaries to carry it, namely, so as to worship at their shrine—to adore their relics, and to place a virtue in the tomb that contains them, which, were they even what they are pretended to be, is to carry a common respect that belongs to them to the length of a superstitious veneration, putting them in some measure of equality with Christ himself, and even giving to them honors beyond what they are warranted to give Christ himself; for even as to his human body, the cross he suffered on, and the tomb which enclosed his dead body after his crucifixion—no worship was due nor virtue to be expected from them.) And the Spirit of God, through the Psalmist, as an inspired penman, complains of the great injustice done to them, in the way of insults given to their dead bodies, and maltreatment of them after death, in Psalm lxxix. 2d verse: "The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth;" and that there was none to bury them—to do this honor to them after their death. Believers, according to that Psalm, do not all get their bodies decently buried. Some have been torn by wild beasts; some have been burnt to ashes, and have had their ashes scattered to the four winds, or thrown into rivers, if possible to render the reunion of the respective particles of which they were composed more improbable. Some have been buried in the ocean, by the hand of violence or otherwise; and some have been

lost, so as it is not known where they are, nor what disposal Providence has made of them. And in the event, it is to themselves no loss, however little honor was put upon them in their death, or after it; and, however widely scattered their ashes may be, they will have all a certain and a glorious resurrection at last, dust being united together to its dust, and that which was sown in corruption being raised in glory. But this does not make the decent disposal of them after death any less a duty, when persons have it in their power to do so, and to the honor of Christ too. A cup of cold water the disciples of Christ often cannot get, when they need it: but, given to a disciple in the name of a disciple, and to the honor of Christ, it shall not want its reward; and a decent respect shown to the dead bodies of the saints for Christ's name's sake, will have this sentence of approbation passed upon it at last, by Christ himself: "Inasmuch as ye did it to these, ye did it to me."

Abraham here shows a respectful attention to the dead body of his beloved Sarah, and doubtless he was influenced the more to do this from the consideration that she was a true believer, as in the 11th chapter of Hebrews she is represented to be. The promise that God would be his God and the God of his seed, was seen through her particularly: she gave evidence of a dutiful respect to Abraham in his lifetime, in a fulfillment of the relative duties which it belonged to her to discharge, to the glory of God; as it is recorded of her that she obeyed Abraham, calling him lord, whose daughters all godly women are, &c. And the Holy Ghost records this case about her when dead; by Abraham, doubtless for our example to those to whom the ends of the earth are come. The believer, as he is a member of the mystical body of Christ, like Christ his mystical head, he is to rest his flesh in the grave in hope: and others are to place it there in hope of a blessed resurrection it will obtain in due time.

8. Rightly exercised, believers mingle religion with all their dealings in the world, and especially with more important concerns which befall them on their way through it. Abraham, here, amidst all his care about the disposal of the body of his beloved Sarah, shows himself to be a true believer. He talks religiously: he shows himself to be honest and upright in his dealings. He has a respect to the covenant promise in all his anxiety. He shows the hope he possessed of a blessed resurrection—as, why so much care about a burying place for Sarah, if her body was to become dust, and remain so, without any hope of a resurrection? If a connexion did not yet subsist between it and the soul already glorified, and they were not to be re-united, that they might together everlastingly enjoy the fellowship of Christ in heaven, her body was not much more worthy of so much attention being paid to it, than an old cast-off garment which she wore in her lifetime. So the saints of God, religion shines out through them in their daily walk and conversation, and particularly when so remarkable events in providence occur as bereavements by death in their families of a beloved parent, a beloved husband or wife, or a beloved child. Jacob, when the king of Egypt, Pharaoh, asks him, (in a carnal way to be sure) "How old art thou?" he answers, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage. Isaac on his death bed "blessed Jacob and Esau concerning things to come;" and Jacob on his death bed blessed his children.—They lived in faith and died in faith. So it is with all the saints. Others sometimes appear very serious about the time of a death in their families or among their connexions or neighbors, but they do not mingle religion so much with their general concerns. The children of Heth went about the matter of a contract with Abraham here, with some seeming serious-

ness. They talk about the matter of Sarah's death with decency; but Abraham is religious in the whole affair.

9. There is something noble and dignified in the manner in which a true believer is exercised, about the time of a death in his family, or among his connexions, when he carries himself suitably to his professed character, compared with what at such times is often found in others.—Abraham, endeavoring to obtain a burying place for his Sarah, goes about the matter seriously, yet with composure. Providence had made a very great change to take place in his family: the desire of his eyes was now taken away from him, and he was to have her assistance no more in the business of his household, or the pleasure of her company and conversing with her, as in times past, about their common concerns, and more especially about what God had done for them both, in calling them out from among their heathen relatives, and making his covenant promise that he would be their God and the God of their seed after them, and fulfilling it already in part, in the birth of Jacob, the child of the promise. And he meets the dispensation, trying as it was, with resignation. There is a command given, that "we despise not the chastening of the Lord, nor faint when we are rebuked by him." Abraham endeavored to practise according to it, even before as a command it had its existence in holy writ, in so many words, as an example to us in similar circumstances to encourage us to be obedient in the ways of the Lord, and to practise according to it, as we have it very plainly as a command set before us. He neither despised this chastening of the Lord, nor fainted under it. He endeavors to improve the circumstance of Sarah's death to the best advantage.

When the Lord deals in similar providences with ungodly persons, they give themselves up often to excess in sorrow, or they make light of the Lord's dealings with them, in those adverse dispensations he brings upon them. Their mourning is so as that they will not be comforted, or they are light and trifling in their carriage, about a time when they are called upon by the rebukes and warnings of God, given to them in providence to be serious. Around the death bed of a godly person, when godly connexions and godly neighbors are in attendance, there is a vast difference, generally, from what is to be seen around the death bed of the ungodly and the careless. Around the one is to be seen a serious composure; hope is mingled with grief and sorrow. Acquiescence in the holy pleasures of Jehovah, who does all things well, appears on the very countenances of those who are witnesses of the solemn scene, and there is a ready justification of God, in such dispensations of his. Around the other is to be seen, in the reverse, excessive sorrow or the vacant stare. If there is sorrow, it is sorrow as if there were no hope—or if there is a hope, it is in an unmeaning and presumptive way in which it is shown—not in the way in which Abraham shows his hope here, who goes to God's word of promise for it. God had promised him the land of Canaan, to be a possession to his seed after him, and through this promise, he had a promise of heaven given to him, to which he was himself to be brought in due time, of which the land of Canaan was to be a type and figure. He looked forward to the accomplishment of this promise in hope, and endeavors to take possession by this burying place as an earnest of his seed's enjoying it, and also as an earnest in respect to the accomplishment of the promise to himself and Sarah spiritually.

[To be concluded.]

ART. II. Cause of Apostacy.

Concluded from page 38.

"Having a form of Godliness."—Sometimes a very sound creed and a very strict and punctual form of duties, private and public, but more generally they are unscriptural in some part of their profession, and loose and irregular in their duties. More generally still they are content to belong to any church, and believe there is little difference, they are a church going people, they receive both sacraments and give a little to support the ordinances. And besides all these there is great multitudes content with going to church on Sabbath forenoon, without any more.—I cannot here describe all the variety in their forms of godliness, but surely there can be none lower than the name christian, neither Pagans, Turks, Jews, nor Catholics, but christians. They are christians.

But whatever be their form their sins have many peculiar aggravations. First, this form of godliness, itself is a sin of a heinous nature, for it is but a form, as the next words inform us "they deny the power of it" not by way of inference or necessary consequence, but directly and formally.—They renounce it and disown it. There is the authority, which the truths of godliness claim over the heart and affections and thoughts within, and over the words and actions without, they renounce; and that life of godliness, that holy, humble, loving reverence and submission to God in Christ, and receiving by faith the truths and promises of the Gospel in which lies the christians chief enjoyment, they deny. They do not deny godliness or religion, but deny these things to be belonging to it. This being the case their godliness is nothing better than an empty dead form. But it is something far worse, in very many of them. They are few indeed whose intellectual powers are so small as not to enable them to understand the general import of their professions of godliness when they profess to observe the sabbath, hear the gospel, read the inspired words of scripture, sing praise—pray—fast—and it is not possible in most cases for them not to perceive that in these religious acts they are professing not only to admit of but to submit to the power of godliness which they at the same time deny. What can this be but hypocrisy? God is mocked in their worship, fellow men are deceived by their professions. Hypocrisy under any circumstances is so very base a thing that few men have been found so lost to moral sense as not to despise it—but consider what it must be here. It is done on the sabbath, a day set apart exclusively for pure and spiritual and sacred acts; therefore they on the matter say that this hypocrisy of theirs is of this character. It is done in the assembly of the saints, who in heart as well as expression, do abhor hypocrisy; and these are in effect saying that they abhor it too, while they are in the very act. In so far as their form of godliness consists with truth they are practising their hypocrisy in opposing and betraying that truth. It is done in acts of solemn worship to God, in which they are acknowledging the omniscient to be looking on and witnessing their inmost heart movings. Yea, and approving of what they are doing, and calling upon him to accept them and it! Again how solemn are some of the acts in their "*Form*" in which there is nothing but this hypocrisy! it is in their most solemn vows, in their engagements at baptism—at the Lord's table, at ordinations to office, &c. Then lastly it is repeated. It were a sin of dreadful aggravation to do it once. What mind then can conceive, or tongue can utter the enormity of going on with it for twenty or thirty years?

Second, let us consider, their "*denying the power of it.*" This is another sin of dreadful aggravation. I do not say but that in some it is done in a degree of ignorance, which yet is not to be excused, especially if their ignorance be in consequence of their neglect of both means and opportunity of knowledge which lie within their reach every day. I leave it to

conscience whether the plea of ignorance will avail that man who can read—has the Bible in his possession, and knows where he can every sabbath hear it explained. Still less force will this plea have to exculpate where ignorance is the result of a set purpose, when people keep away from the gates and posts of wisdom's doors for fear their ignorance should forsake them and leave them without excuse before the bar of conscience. They will not buy or read such a book for fear it might force the light into their mind, and they might be compelled to know the truth to a greater extent, and particular truths which they do not wish to know to be truths, such as particular unconditional election, the imputation of Adam's first sin, particular atonement, &c. They will not go to hear such a preacher, nor consider the exemplary life of such christians, lest they should be obliged to find out their sins or be found out of their own conscience. These will find out at last, if not before, that their ignorance is but another name for "*hated-light*," which will turn states-evidence and make proof that they "*resisted the truth*" all their days, while it constantly sought entrance into their minds. This will aggravate their denying the power of godliness. They might and could often have discovered that it hath a commanding authority and a vital power belonging to it, but they chose not to discover it and *diligently* kept out of its way. But there are others, and there are many it is to be feared, who commit this sin *against* their knowledge. They understand clearly that godliness has this power, and yet they go on to deny it. They have perceived the sense and import of scripture sufficiently to know this. Their "*denying the power of it*" must, therefore, be exceedingly aggravated under any circumstances. Although their knowledge be not quite so extensive as that of others, yet if they know this much, and although they did it but once and under strong temptations, yet it would be a great sin. What then must it be when they do it without any strong temptations—when they do it deliberately—with extensive knowledge of the scriptures—and with a knowledge of the judgments which God has poured upon those who have in times past followed their line of conduct! They have before them many examples of the life and power of godliness, and can easily understand how excellent and desirable a thing it is, and what good and desirable fruit it yields to man through the periods, relations and conditions of life; and farther, they know what bitter things have come out of this "*denying*" it, what vice, what crime and misery, what torments of conscience, what ruin and destruction to individuals and to states, have sprung from it, and will spring from it again—and their own conscience as yet condemning their conduct, and yet they go on to do it year after year, carrying it out more openly, more boldly, and into further acts which they had not done before. I find no terms to express the measure of their guilt.

But great as it is, many of them are left to greater still, viz. "*to resist the truth*."—First, this is to be charged upon their "*denying the power of godliness*." I will not say that many I hope they are but few, do this expressly with the design of "*resisting the truth*," but they design to make this denial while the truth is all the time fighting against them, and trying to dissuade them, and they against it. Their conscience enlightened—their early education—the example of the Godly—the scripture which they have committed to memory, and which they read, and the sermons they hear—the reproofs of friends, the testimony of the church (through God's mercy there is still a testimony,) all join in opposing their denial of the power of godliness. Often is the case argued before the mind. Often do these advocates plead and reason with the man to stop, but it is all to no purpose. They are determined on their course. Their course of conduct, too in which they make this denial, is

itself an aggravation. viz. that which is described in the preceding verses. "For men shall be lovers of their own selves, boasters, proud, &c." It is in these vicious propensities and the actions thence proceeding that they "resist the truth." Farther, it is frequently to be charged on their "form of godliness." They are not ignorant of the errors in doctrine and corruption in worship, which their form embraces. They knew very well where was a form more agreeable to scripture, but this was less disagreeable to their carnal mind than that, more convenient and more fashionable, and so they made choice of it, while truth was staring them in the face and remonstrating and protesting against their deed, and conscience witnessing and signing the same.

This same charge lies against much that is preached from the pulpit and published from the press; it is done in resistance to the truth, such have been the instructions, the conviction, the knowledge and the solemn vows of many individuals, that if they preach or publish such things at all, they must do it in the way of fighting against the truth present to their thoughts. And it is to such characters as these that the text obviously refers; they are extremely anxious to make proselytes, their zeal carries them far beyond the line of all sober men, they take most unjustifiable measures, they use craft and deceit, "they creep into houses and lead captive silly women;" surely by the time that men will resort to such measures to increase their party, they must have tried every other. Perhaps there is nothing in all this passage, that comes closer home to the spirit of the times, than this *proselyting*, it is only one way that is mentioned, but it is an extreme measure, and implies all the rest. It implies that they are compassing sea and land to make proselytes. Every plan they try that promises to move and excite the multitude to "GET religion" and to add their names to the communicant's roll.

The next aggravation, is *continuance* in this sin, "they do always resist the truth"—truth attested by the clearest and most forcible evidence; on this account they are compared to Jannes and Jambres, who withstood Moses. To continue at this rate, is to sin with a high hand. To go on from year to year in this course can be nothing else than heaping up wrath against the day of wrath.

Then what truths they are which they resist! Truths expressive of the highest glory of the triune Jehovah, and embracing the eternal happiness of man! Nothing less than the great mystery of godliness, God manifest in the flesh! his vicarious obedience and death, the sovereignty of grace in electing, calling, justifying and saving sinners!

At the same time the Almighty has in many ways testified his displeasure with these things. He has both spoken with his mouth and touched with his hand. The light in which he has viewed the conduct of professors of this description in time past, and the punishment which he has inflicted on them, stands on record, witnessing against us. The issue of such a course, the whole world has already witnessed, and severely felt in the great Roman Catholic apostacy. God has through all these times of decline still raised up a few, and stirred up their spirit by his spirit to testify openly and with point against all these things. And besides all this, he has sent and is still sending one judgment after another to call us to repentance. But we have not repented.

Such is the awful state to which things have come amongst us, and such are the effects and consequences of not "*remembering the way in which the Lord has led.*"

And now what shall we look for to be the end of these things? If there is any point which ought to arrest the attention of every serious man, at this time, it is this. A true answer must embrace events that will deeply

touch every interest in community. There is not a church nor a state that shall stand neutral to it.

Let us for a moment return to the 8th ch. of Deut. from the 2nd verse of which, these papers were suggested, and we shall find it stated ver. 19—if thou do at all forget the Lord thy God, and walk after other gods, and serve them and worship them, I testify against you this day, that *ye shall surely perish*, as the nations which the Lord destroyed before your face, so shall ye perish.” They did forget the Lord their God, and they have perished. And if, as I have proved, this “*remembering* of the way in which the Lord leads,” be a general rule, we have just reason to apprehend the same punishment as the due reward of our apostacy. On this point I shall only state the several things that occur to me and leave them to the serious reflection of the reader, and pass on to the last topic which I have in view at this time, viz. *what ought we to do?* First, then, it is scarcely possible to conclude any thing else from the preceding view of the sins of professors, than that God has given multitudes over to themselves. The very length which they have gone seems proof enough of this. There is no instance since the christian era of those who have gone so far ever returning again: neither does the passage just considered leave any ground to expect it—their backsliding courses have brought on a degree of insensibility and hardness of heart, that is without any parallel. It has generated a spirit of Deism, or I should say Atheism, which has out stripped its predecessors in subtlety, boldness and contempt, and is in many of its features entirely peculiar to this age of improvement—under its shade and nourishing, the depravity of the human heart hath arisen to a degree of daring and boldness in crime, which mocks at all restraint. These things will of themselves bring forth anarchy and ruin—and now already with what difficulty is it that churches and states are able to keep from falling to pieces. Either this is likely to be our doom, or which is still more probable, we shall again fall under the despotic and cruel bondage of the Roman Pontiff. “Perilous times are come,” what ought we to do?

ART. III. *Abraham commanded to sacrifice Isaac.*

Gen. xxii. 14. “And Abraham called the name of that place, Jehovah-Jireh: as it is said to this day. In the mount of the Lord it shall be seen.”

When a revelation is made by the God of heaven, a truth declared in his blessed word, or a command given, however mysterious that revelation, however trifling one may deem that truth, however painful that command, it is our duty to receive, believe and obey. The command given to Abraham to sacrifice his son, was indeed extraordinary and mysterious: still we are bound to acknowledge with the patriarch, that Jehovah, as the Lord of life, has an undoubted right to recall the life he has given—to fix the time, and to employ, either the sword, or disease, or the hand of a father, for the execution of his will. When reading too, this affecting history, and beholding the wise and merciful designs of Jehovah in all, can we but admire the power of that grace, which supported Abraham, and be convinced, that he, who in the face of every difficulty, submits to, and obeyed all the commands of the Lord, will never be a loser. How common is it for man—ignorant, and erring man—to reject those duties and injunctions, which cross their vain notions, or sinful desires and brand as unnecessary and non-essential, truths stamped with the authority of the God of heaven! Every command, every truth, whether

plain or mysterious, whether essential or non-essential, in our estimation, rests on the authority of Almighty God; its revelation is ordered by infinite wisdom, and to reject the least truth, to disobey the smallest command, is to scorn the wisdom, and trample on the authority which enjoined it. If there are mysteries in this book of heaven—if there are truths, the full reason of the revelation of which, we may not be able to explain, still resting on the unerring declaration, that "*all scripture is profitable*," it is our duty to receive all with humility and reverence. That there are mysteries and difficulties in the bible, we freely grant; but this is only an additional proof that its author is Jehovah, that its origin is divine, as it contains revelations that far surpass the conception of finite minds. And be it observed, that though the bible requires us to believe, and contend earnestly for truths that are far above our reason, far beyond our comprehension, it never requires us to believe what contradicts right reason; while our belief of these mysterious rests on the unerring testimony of that God who cannot lie. The proud and conceited infidel, who professes to "reject every thing he cannot comprehend," on this principle can believe nothing, not even his own existence. The puny understanding of the wisest of mortals cannot comprehend one of the ten thousand mysteries, which in the works of creation and providence, are to be seen around us. "The grass grows for the cattle, and herbs for the use of man," but what man can tell us *how* it grows. Not a flower that blooms, not a leaf of the forest, not the minutest insect that sports in the sun-beams, but baffles the wisdom of the proudest and wisest of the sons of men. Not one of these proud rationalists can tell, why the same soil should produce a poisonous plant, and one necessary for the support of life: they can no more explain the mysterious union of soul and body, than any of the profound mysteries of the book of God. If the powers of the human mind cannot grasp these least of the works of God, if they can no more penetrate into the nature of the meanest reptile that crawls on the earth, than they can grasp the ocean in their hand, or tell an angel's form, or the nature of an angel's existence, how much less can they fully comprehend the nature and mysteries of an incomprehensible God? "It is as high as heaven, what canst thou do?—deeper than hell what canst thou know?" The measure thereof, is longer than the earth, and broader than the sea." As beings of yesterday, ignorant and perishing, let us bow with submission to all the truths of the bible: with a "thus saith the Lord," to warrant our belief, let us lay our limited reason, when it fails, at the foot of God's word, and esteeming all his commandments concerning all things to be right, humbly bend and adore before the infallible wisdom of the Most High. It was thus that Abraham acted. He is here seen, through faith in a covenant-God, triumphing in a trial more awful than perhaps ever wrung the heart; and exhibiting a spirit of submission to the will, and unreserved obedience to the commands of God, which has never been exceeded by man.

I propose then, to consider—

1. The circumstances of the event with which the text is connected, in the order in which they are recorded by the inspired penman.

2. The plain and necessary lesson we should draw from this portion of sacred history.

"And it came to pass, after these things, that God did tempt Abraham," after these things—after he had left at the command of heaven, his country, his kindred, and his father's house, for a land of strangers:—after many sufferings in that strange land—after the trials with which the quarrels of Sarah and Hagar, distracted his life, and poisoned his comfort: after being forced to drive from his house his first born, an outcast and a wanderer: after all these sorrows, a heavier storm is approaching; a

sharper trial must yet be encountered. All this was intended to teach Abraham, and to teach us that this is not our rest ; that our whole life is but a warfare ; that our dearest earthly comforts are but lent us for a season ; and that our brightest earthly hopes may be blighted in a moment.

After these things God did tempt Abraham—not by inciting to sin ; in this way God cannot tempt any :—but by placing Abraham in such a situation, and so ordering events, that the sincerity of his profession might be fully tested ; and his entire devotedness to God, be clearly displayed. The word here translated “tempt,” literally signifies “to try.” “After these things, God did try Abraham, and said unto him, Abraham : and he said Behold here I am. And he said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” Here was a plain and express command from the God of heaven to Abraham, to sacrifice his son. No reason is given, by a sovereign God, for this. The sacrifice was terrible, and the command of such a nature, that the heart where faith and love reigned not, would have been ready to rebel—to “curse God and die.” Look at the difficulties accompanying the command. The father must destroy his own son, must slay him with his own hands—must kill him, whose death would bring his gray hairs with sorrow to the grave—must thus at once, stab his reputation and his son to death—open the mouths of enemies to blaspheme his religion, and his God, and make himself through life, a mark for the finger of hatred and scorn to point at, as the savage and bloody father, who bound and butchered his only son. He must thus, also, apparently bury forever with the ashes of his Isaac, the precious promises of a merciful God that Isaac should be the support and comfort of his declining years, the head of many nations, the seed, in whom all the nations of the earth should be blessed.

Insurmountable as these difficulties at first might seem, the tried Abraham, strong in faith, and trusting confidently in the mercy of him who can bring light out of darkness, and good out of apparent evil, hesitated not. Though the natural feelings might rebel, and the world might censure, he knew he might confidently leave the explanation of this mysterious providence to him, who sees “the end from the beginning,” and will one day wither the arm and silence the tongue of every reviler ; while at the same time, he felt and knew that obedience was his duty. We know not in what way the will of heaven was revealed to Abraham.—But in whatever manner the command was given, Abraham was *assured* that it really proceeded from God. He was assured, beyond the possibility of a doubt that it was the voice of the Lord addressing him. We are not indeed required to believe contradictions. But Abraham, by the eye of faith, saw that the present command, did not contradict former promises. The death of Isaac, might indeed seem to destroy the promises made to him as the father of many nations : but Abraham knew that the Almighty God could raise his slaughtered Isaac to life again, could restore his dissolved body, again re-unite it to his soul, and even from the grasp of death, rescue the heir of the promises. Indeed, it was the belief of this that supported Abraham, and it was thus his faith reasoned, “accounting that God was able to raise him up even from the dead.” It was in the night, when deep sleep falleth on men, that Abraham heard the voice of God ; a voice dear to his heart ; a voice which he well knew, and which he had often heard with rapture. “Take now thy son,” the voice is heard commanding, “thine only son Isaac whom thou lovest”—how must this tender mention of his son, have awakened the attention, excited the hopes and caused the heart of the affectionate father to leap for joy. Take now thy son—that only one of thine—that Isaac whom thou

lovest; and go to Moriah: and what? Behold heaven opened, and the marks of Jehovah's favor descending there, on the head of thy beloved son? Take now that son, whom thou lovest, "and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." How must this command, like a thunderbolt from heaven, have smitten and withered his very heart, crushed his hopes, and filled his soul, at first, with horror and amazement. To take his son, *his only one*; to slay his innocent Isaac; to witness his dying agonies, to listen to his dying groans; and then kindle the wood and burn the body of his Isaac to ashes:—all this he must do, all this he must witness; and O, what a faith was this! he faltered not. Had he listened to the suggestion of unbelievers, he might have been ready to wish, that if his Isaac must die, *he* might be spared the sight of his last agonies, that some other hand might slay the sacrifice.

He might be ready to feel and say, that his own life would be valueless, when his beloved son was gone. He might be ready and willing to say with David, "would to God my son I might die for thee"—willing to be driven a beggard outcast, from country and from home; willing to bar his own breast to the fatal blow: (ah! this would be easy,) but Abraham knew that God required obedience, not murmuring and lamentation.—Hiding from Sarah, and from Isaac, the anguish of his soul; stifling every doubt, every repining thought; bowing with resignation to the command of heaven, believing, that the God of infinite wisdom, would soon scatter the dark cloud, which hung over him, and his; and, that there was a gracious, though hidden design in all; he delays not, disputes not, "and Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac, his son, and clave the wood for the burnt offering; and rose up, and went unto the place of which God had told him." What amazing faith, that could triumph, in a trial like this! Abraham, with a love to God which all the pleadings of natural affection could not quench; a faith stronger than death, and a firm reliance on that wisdom which can make darkness light, and difficulties plain, thus instantly prepares to obey. The place of sacrifice was three days journey distant. Abraham, though supported by divine grace, and submissive to the divine will, could not but feel such a fearful trial. He was not crushed by the blow, yet unless he had been more than mortal, he could not be insensible, nay, it would have been sinful to have been indifferent under it.* On the third day of this mournful journey, Abraham saw the place; pointed out probably, by a pillar of fire, or some appearance of gloom, as the spot where his son must die. Having left his servants at the foot of the mountain, "he took the wood of the burnt offering, and laid it upon Isaac, his son; and he took the fire in his hand, and a knife: and they went both of them together." For three mournful days the patriarch had struggled with his feelings. For three mournful days as he looked on his beloved son, and thought of the death to which he was doomed, thought of what he himself must do, and see, and suffer, the anguish of his heart must have been terrible, though his faith failed not. And now, as they

*I know not that it is correct to say, that faith "banished all fear and sorrow" from Abraham's breast; nor is it necessary to suppose that he was thus utterly dead to the feelings of natural affection. Jesus the great antitype offered himself willingly; though the human nature cried out on the cross, when the floods of wrath were rolling over his soul. Abraham did offer up his Isaac freely, and it was necessary that he should do so; as the Eternal Father freely gave up to a bloody and agonizing death, His co-equal, and co-eternal Son, for the ransom of our souls. Still, we have no scripture authority for saying, that the one was a "proper type" of the other, though the analogy is striking and instructive. It is not necessary then to suppose with Hervey, that Abraham's faith banished entirely sorrow from his soul; nor that without a pang or a "parting tear," he obeyed the divine injunction; neither does the gospel of the type require this supposition. See Hervey's *Theron and Aspasio*, Letter 11.

drew near the appointed place, "Isaac spake unto Abraham, his father, and said, My father : and he said here am I my son, and he said, Behold the fire and the wood, but where is the lamb for a burnt offering?" "My father"—how must this tender appellation, and how must the affecting question "where is the lamb for the burnt offering?" have touched the soul and thrilled through the heart of the parent, pleading for the life of the victim, with a force which nature, unsupported by grace, never could have resisted. There is a touching simplicity and beauty in the sacred narration here, which the heart feels, but the tongue cannot utter. "My father—behold the fire and the wood, but where is the lamb? and Abraham said, my son, God will provide himself a lamb for a burnt offering : so they went both of them together." Having built the altar and laid the wood in order, Abraham "bound Isaac his son and laid him on the altar upon the wood." Now let it be remembered here, that Isaac was in the very vigor of life, and according to the best computation, and the opinion of almost all the Jewish writers, was above thirty years of age. It is evident therefore, that his aged and infirm father never could have *forced* him to become a sacrifice. He must have been a willing victim. Still, it was necessary that he should be bound ; bound as the sacrifices were all commanded to be, when offered to God ; bound as a type of Jesus, who by wicked hands, was nailed to the cross, when he made his soul a sacrifice for our sins. And now hear the father revealing to his son the command of the Lord, and telling him that he was the "lamb" that must be slain and offered up, and for whose destruction the fire and the wood had been provided. Think of the father urging the son to bow to the orders of the Eternal, and behold the son willingly consenting to be bound, and laid on the altar to die. Without a murmur, it would seem, he bows to the will of Him, who is his own and his father's friend. Abraham binds his son and lays the victim on the altar at the command of God. The father embraces his dying son, the last farewell has been uttered, the last charge sent to the childless mother, and the last look raised to heaven, where soon there would be a blissful reunion ; and now, Abraham takes the knife and stretches forth his hand to slay his son. The heart is fixed, the arm is raised, the fatal blow is descending, and in another moment the life-blood of the son will be running at the father's feet. At that awful moment the voice of the God of mercy is heard : "Abraham, Abraham—lay not thine hand upon the lad, neither do thou any thing unto him ; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." With what unutterable transport would this voice from heaven fill the soul of the patriarch ; and O, how would the feelings of his heart gush forth, as he looked on his rescued son. Abraham's obedience was accepted, another victim providentially provided in the place of Isaac ; and promises of blessings great beyond all conception, and lasting as eternity, confirmed by the oath of the living God, to this father of the faithful. Well might Abraham, to proclaim the glory of his God, and to encourage the hearts of believers under the severest trials, name the place of deliverance "Jehovah-Jireh," the Lord will see, the Lord will provide. And thus through all ages will he appear for the help of his chosen. In the darkest hour, rest with Abraham on the promises of a covenant God. Under the heaviest trials, lean on his arm, in the face of danger and death, obey his will, and though the eye of nature may see nothing before you but blasted hopes, a life of sorrow and reproach ; clouds and calamities darkening every step of your earthly pilgrimage, till death comes and lays you in the grave : yet let the eye of faith look through the dark cloud, and read the name and see the hand of him, who is guiding and governing all. The Lord is on your side, and as thy day is thy strength shall be. Follow the Lord whithersoever he goeth. In

sickness and sorrow, when the heart is broken and filled with bitterness, trust in his word; amid all the dangers of the christian warfare, desert not his banner, but cleave to his testimonies, and stand fast in the faith. Thus shall you be safe in life, triumphant in death, and through eternity, rejoice and rest with Abraham and Isaac in the kingdom of heaven.

"And Abraham called the name of that place Jehovah-Jireh, as it is said to this day. In the mount of the Lord it shall be seen." *As it is said to this day*; that is from the days of Abraham to the time of Moses, the inspired penman of this history; it is said," it is used as a proverbial expression, "in the mount of the Lord it shall be seen," or rather, *in the mount, the Lord will be seen*. That is, as the Almighty God rescued Abraham and his son in the mount, in the very moment of extremity; so will he always appear for the deliverance of his people. In the day of danger, in the hour of trial, in the very moment, when even hope is extinguished, and nothing left but darkness and despair, "the Lord will be seen," a present help in the time of need; "the Lord will provide," and display his power, in supplying their every want.

II. The practical instructions we should draw from this narrative.—In "looking unto Abraham our father," we are taught many useful and impressive lessons. May the God of Abraham and of Isaac inspire us with that spirit, and fill us with that faith which will enable us, like them, to bow with submission to his holy will.

1. Christians are taught from this history the necessity of a ready and willing obedience to all the commands of God. We must be willing to give up every earthly comfort at his command, and brave every danger, rather than disobey his will. Father and mother, wife and children, and life may be dear; yet, if Christ is not in our estimation dearer than all, we are not his disciples. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." (Matth. x. 37.) You love your relatives, your children, your friends, and it is your duty to love them; but what if God should command you, as he commanded Abraham, to part with your beloved child? Behold your son. Make the supposition. What if the Lord should commission death to cut him down, and your nearest and dearest be seen withering in the grasp of the king of terrors to-morrow? You might weep bitterly over your blasted hopes, yet would thy soul bow without a murmur to the will of the Eternal? True, we are not now called, like Abraham, to sacrifice the child of our hopes, yet unless like him we are willing to part with every thing for Christ, we deserve not to bear his name. If Abraham had refused to obey the divine command, terrible to nature as that command was, his disobedience would just have proved that he loved his Isaac more than his God; that his child was his idol, and his professed love of and obedience to Jehovah, as the Lord of him and his, a mere mockery.

If, when we know the will of God, though that will should cross our dearest desires, and require the sacrifice of our most beloved hopes, yet, if we refuse to obey, we are not Christians. The world may call us Christians,—our own deluded hearts may hope that we are Christians; yet, if we deliberately disobey one command,—if we deliberately reject one truth in the hand-writing of the Eternal, we break every command, and receive *no truth* from right motives. The seal of Heaven is upon all the words of the book of God, and "*if any man love me, he will keep my words.*"

Here, then, is the grand test to which we should bring our professions and our hopes. Does God, for instance, command us to observe family worship, and has he threatened to pour out his fury on the families that

call not on his name? He who lives in the wilful neglect of this duty, disobeys God, is not Christ's disciple, and shall not inherit the kingdom of heaven. Is it fashionable to omit imploring the blessing of heaven on the food we eat, and giving God thanks for his unmerited bounty? He who is conformed to the world in this respect, who neglects this duty, is worse than the heathen, who never neglected pouring out an offering to their idol deities before eating; yea, he is unworthy to herd even with the brutes, for the very ox "knows his owner," and the hand that feeds him, "and the ass his master's crib," where his wants are supplied; but the neglecter of this duty knows not and owns not his Lord and preserver, and shall not inherit the kingdom of heaven.

Is there, then, *no duty* which we dare to neglect, no sin upon which we are not making war, and from which are not praying to be delivered—no truth which is not dear to our souls, no ordinance which we do not love? Is it again a duty to contend earnestly for the faith delivered unto the saints? He who neglects this—he who instead of boldly stemming the torrent of impiety and error, is courting popularity, willingly swimming with the stream, and refusing, at the command of God, to sacrifice his wordly interest or reputation for the sake of the truth, has his reward, and shall not inherit the kingdom of heaven. Such time-servers dread the scorn of dying worms for a day, and yet risk becoming the sport and the prey of tormenting fiends forever. They dread the laugh and scoff of those whose mockery, this night, may be changed into hopeless wailing, and yet can expose the guilty soul to the terrible wrath of an insulted God. Awful delusion! Alas! such manifest not the spirit of an Abraham. Christ has not the throne of the heart: it bows to another master and other laws. They are not willing to slay their pride, their unholy passions, their love of the world, at the command of heaven; and how can they hope to enter the new Jerusalem? They are not willing to expose error, because the world loves it; and rather than encounter the "world's dread laugh," they will drink the fatal poison, brave the danger, and expose the soul a laughing stock to devils through eternity. They can neglect family worship and secret prayer, because they dislike it, or because it is fashionable to do so; while they dare not oppose innovations on God's institutions, because the world says it is bigotry, forgetting that it is better to be branded bigots here than burn forever with the "*fearful and unbelieving*." (Rev. ii. 18.) They can forget that God has forbidden all to add to or take from his word and institutions, and they can join in the laugh against those who faithfully and fearlessly cleave to the truth. Alas! instead of the spirit of an Abraham, theirs is a spirit that would have joined with pagan and popish Rome, in the attempt to drown the truth in the blood of its friends. Theirs is a spirit that would have helped to kindle the fires, and sharpen the axe that drank the blood of the martyrs,—blood shed in defence of the truths they are now trampling on—the blood, perhaps, of *their forefathers*, and which, if they repent not, will one day fall on the heads of their degenerate sons, in judgments that will waste the soul with agony, and make the conscience an eternal hell.

O be faithful, then, like Abraham, and obedient to the word of the Lord. Let it be a light to your feet, the pillar of fire to guide you through the wilderness; and when enticed to forsake it, remember that we are going into eternity where that word, and not the opinions of men will decide our destiny. Follow Jesus, though you should meet the frown of the world: strive to please and obey him, though you should displease the whole world. Compared with acceptance in his sight, it is a very small matter to be judged unjustly of men, or blamed for what the Lord will one day own and bless.

Let our obedience, too, be *willing* and *ready*. Abraham, when commanded to sacrifice his son, "rose up early in the morning, and went unto the place of which God had told him." Let us not grudge to give or suffer for the cause of Christ. Let the dead bury their dead; and even when the last sand in the hour glass of their time is sinking, let them court the praise of men, and meanly grovel for what is worthless as dust, and will benefit them as little at a judgment seat as the wind which sweeps over their graves. Let the men of the world pant after the dust of the earth, and when they have heaped up their thousands, still unsatisfied, grasp for more; let them, for the sake of popularity, desert the standard of heaven, or careless slumber while the enemy is breaking in upon the churches like a flood; but let us remember that our great business upon earth is to promote God's glory, our first and chief concern to be faithful to king Jesus, and to live as those who hope to be forever with the Lord.

2. We are taught from this history, that God, for the instruction and trial of his people, is pleased in mercy and wisdom to call them to pass through much tribulation on their way to heaven. Christian, is some beloved gourd withered? Is the reed on which you were leaning broken? Does death strike down a husband, a wife, a brother, or a friend? Are you called, like Abraham, to part with a beloved Isaac—to see the child in whom all your earthly hopes centre, and around whom the fond affections of the soul are wrapped, struggling with disease, sinking in death, and buried in the grave? Yet refrain from weeping. Trust in Abraham's God, and Abraham's promise is yours. (Gen. xvi. 1.) Your friend, your beloved child, if clothed with the righteousness of Emmanuel, is in heaven—is an angel, and his voice is now mingling with angels, in the song of praise before the throne. And could you wish him back again? Can you be so selfish as to wish him to come from where he shall weep no more, and for your sake struggle again with the sorrows of a world like this? O no! The conflict is ended forever. The battle is fought, the victory is won; the Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

Like Israel in Egypt, we are thus made to feel by the hand of affliction that this polluted earth is a house of bondage; that the pleasures of time are but vanity and vexation of spirit, and that there is not throughout this miserable world, a resting place for the soul. It is a valley of tears.—Our Father's house is the only place where the wicked cease from troubling, and the weary are at rest. And shall we not bless God, for even driving us to that ark of safety, where the devouring waves cannot reach us; to that foundation which no tempest can shake; to that strong hold which no arrow of wrath can ever enter!

Friend of Jesus, fear not your trials, sink not under your bereavements, but let them lead you for comfort to God, and long to be at home. Though disease should be wasting your frame; though called, like Abraham, to part with a beloved Isaac; though your whole life should be one continued scene of trial, deep calling unto deep—desolation advancing upon desolation—cloud darkening and condensing on cloud, and not a ray break through on the troubled soul, till the light of eternity scatters the gloom, and death has placed you in the promised land; yet fear not, neither be dismayed, ye servants of the living God. The sickness which drives the bloom from the cheek, the trials which fills our houses with sorrow, and dig the graves of the nearest and dearest, are all intended to lead us to seek and prepare for that better world, where the blessed inhabitants shall never more say, I am sick, and they that dwell therein shall be forgiven their iniquity. Besides, we must look by the eye of faith to the end of these trials. We must not only look at Abraham ascending

he mountain, and lifting the knife ; at Job, sitting a sick and wretched eper [!] in the ashes ; at Joseph in the dungeon ; at Paul and Silas in chains,—see them experiencing, even in this world, that the end of the Lord is very piteous ; and above all, see them on their thrones of glory, adoring the mercy of him who preserved them in the fiery trial, and led them through the waters of affliction and death to his holy habitation.—Like them, be faithful, and with them you shall soon triumph on the heights of Zion, and together bow before the throne, and proclaim the praise of him, who is still *Jehovah Jireh*.

[To be continued.]

ART. IV. *The Love of the Holy Spirit, displayed in our Salvation.*

(Concluded from page 44.)

☞ About two pages of this, which should have come in here, have been lost.

7. Complete victory over all enemies, is another valuable blessing of salvation, which is ascribed to the Holy Ghost. "If ye through the Spirit mortify the deeds of the body ye shall live." Again, "this is the victory by which we overcome the world, even our faith," of which the Spirit is the author. But, for this it acts upon Christ. When faith is bathed in the blood of the lamb, it receives a celestial edge, and cuts down every enemy. Thus we can conquer devils, "above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked," "they overcame by the blood of the lamb." "We are more than conquerors through him that loved us." In fine, victory over death and the grave, is ascribed to the Holy Spirit ! "If the Spirit of him that raised up Jesus from the dead, dwell in you, he will also quicken your mortal body, by his Spirit that dwelleth in you;" But this is not to the exclusion of the other persons ; for saith Christ, "as the Father raiseth up the dead, and quickeneth them" directly and immediately, "so the son quickeneth whom he will," directly and immediately. Nay, "the hour cometh and now is, when all that are in their graves, shall hear his voice, and shall come forth."

8. Lastly, the Holy Spirit completes the application of salvation, "by leading believers to the land of uprightness," there to inherit eternal life. But this is not to the exclusion of the Father and the Son. "This gift of God," i. e. the Father, "is eternal life." And yet, saith Christ himself, "I give unto them eternal life." Both persons are joined together in the last and kindest invitation, "then shall the King say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Thus, we have contemplated *how* and *when* the Holy Spirit displays his love in our salvation, not to the *exclusion*, but with the *concurrence* of the other persons. The reader will easily observe a repetition frequently, of thought and argument. This is not only unavoidable, but useful, when proving that the Son and the Holy Ghost, equally as the Father, act as scripture agents, in displaying the love in our salvation.

Some readers know the reason why we have discussed the subject in *this manner*, others need not. What we proposed was, to give plain and distinct account, from the holy scriptures, of all the persons in the Godhead in our salvation ; how far we have succeeded, the intelligent, candid reader may judge. If you find any thing contrary to the holy scriptures, trample it under your feet. But if what we have presented unto you, be contained *there*, receive it ; not because it is published by a creature like

yourself, but, because it is the revelation of a God, who "is light," and cannot be deceived, and just, and will not impose upon you. "All the words of his mouth are righteousness; there is nothing froward or perverse in them."

A great many very important inferences, both doctrinal and practical, might be mentioned, as flowing from this extensive and delightful subject. But, as this, and the preceeding contemplations, have swelled far beyond what was intended, we shall conclude by mentioning the observations, in relation to the display of divine love, in our salvation in general. If divine love be displayed, distinctly and jointly, by all the persons in the God-head, then we may infer the matchless excellency of the work of salvation itself—the absolute certainty of its being completely accomplished—and that the glory arising from it, ought to be equally ascribed to them all. The work of our salvation, itself, is without a parallel, there is none like or second unto it, there is more divinity expressed in our redemption, than in the creation of the universe. God made and established universal nature, by the breath of his mouth. "He spake, and it was done, he commanded, and it stood fast," but to accomplish our salvation, there must be a counsel of peace! The incarnation of the Son of God, and all that followed. The Lord of glory must be crucified, and "God purchase the church with his own blood." The holy Spirit must be sent down to inspire the prophets, qualify the Saviour, furnish the Apostles, and apply the great salvation, as hath been repeatedly observed; "the gospel is the wisdom of God, in a mystery." It is in its astonishing contrivance—in its exalted privileges—and in its glorious effects; the admiration of angels; and will be the holy wonder of the redeemed from among men, to all eternity. Angels desired to look into the mysteries of it, and were the heralds to proclaim its glory." Luke, ii. 14. Tucker, on predestination, p. 169.

In opposition to this, a distinguished author boldly asserts, "there are a great many untenable notions, which are entertained and reiterated, by commentators and divines, as indisputable maxims, which it would be of importance to the cause of religion to discard: Among these he mentions the following; "that there never was, nor never will be, through all the ages of eternity, so wonderful a display of the divine glory, as in the cross of Christ, that the wisdom of God, is no where, so illustriously displayed, throughout the universe, as in the scheme of redemption—that the chief employment of the future state, will be to pry into the *mysteries* of redemption."—Dick's Christian Philosopher, p. p. 532—53.

One would think, from the preceding sentences, that the title of the book ought to be understood, "per antiphrasin" i.e. to mean the very contrary, when the works of nature are represented as equal, if not superior to the works of grace; and mentioned as a drawback upon the principal glory of the gospel, and the most powerful motive to holiness, viz. the cross of Christ. But here observe, first, we are plainly told, in the scriptures of truth, "that God hath magnified his word above his name," &c. above all that he hath done in the whole creation. The formation of the human nature, and the constitution of the person of Christ, is presented to the eternal wonder and admiration of angels and men. "Behold, I create a *new thing* on the earth, a woman shall encompass," i. e. by conception, "a man." "Behold a virgin shall conceive, and shall bear a son, and shall call his name Immanuel." Well may his name be called wonderful, when we consider the way he was born, the manner in which he was given. He is called "the beginning of the creation of God," not because he was first made, but because he is the best of any thing. "The noblest work of God." Secondly, what God hath done, or will do, in all the works of nature, he cannot tell, but he hath given us a sure record of his Son: "Without controversy, great is the mystery of godliness, God was

manifest in the flesh"—here you have the history of a God, his journey from a throne to the cross, and back to a crown. Thirdly, for the author to affirm that these doctrines which we believe and maintain, "set limits to the divine perfections and operations," is absurdity in the extreme. When Christ crucified, is by way of eminence, called "the power and the wisdom of God." Nay, here we have a display of "the manifold wisdom of God." Lastly, the works of nature will not be forgot in heaven, thus they sing, "thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy glory they are, and were created." But a glorified Saviour will be the principal object of the adoration of angels and saints, to all eternity. They sing a new song, one that never had a precedent, and never will have a parallel; nay there is an eternal newness in it, "saying with a loud voice, worthy is the Lamb that was slain," and again, "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever." Thus, you see the propriety of the warning given by an apostle, beware, least any man spoil you through philosophy." "The grand scheme of the gospel exhibits the divine excellencies, far beyond the whole creation besides, yet the acute astronomer, who measures the distances and magnitudes, and traces the motions of the heavenly bodies, and the sagacious philosopher, who prys with such intenseness into the arcanum of nature, for the most part content themselves with viewing its beauties, and contemplate with more pleasure, the position of the planets, the bloom of a plumb, or the plumage of a butterfly, than that astonishing work, for which the whole frame of nature was formed, and is still upheld and preserved." Tucker, on predestination, p. p. 169—170.

Saith, Dr. Owen, "the wisdom of God displayed in the works of nature, bears not the proportion of the smallest star, to the sun in his meridian splendor, to that wisdom which is displayed in the person and works of Christ. And though this, now, be with many nothing, yet in eternity it will be all." It is hoped the length of this illustration, will not tire the pious reader, who bewails how much Deism prevails in this age.

2. We may be sure that the work of our salvation, will in due time, be completely accomplished. For this purpose, the church will be preserved on earth, i. e. "till the mystery of God be finished." Thus saith Christ himself, "upon this rock will I build my church, and the gates of hell shall not prevail against it."—though *Hades* signifies the place of the dead, our Saviour does not mean here, the *resurrection*. Because, first, there is no proportion in the similitude, between the resurrection, and the rock upon which the church is built. The gradual death of believers does not tend to extirpate the church, but rather to build it up in glory. Secondly, the period in which the church is in danger of being razed, is before the resurrection. Thirdly, as all public business among the Jews, was transacted at the gates of the city, so "the gates of hell," i. e. all the combined policy and power of hell and earth, wicked men and the powers of darkness, shall not be able, by persecutions and heresies, totally, and finally, to prevail against the church. If this had been possible, the doctrines of the church would have been lost in the death of her martyrs, and her members would have swimmied away in rivers of blood. But, the blood of the martyrs was the seed of the church. Christ shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "His name shall be continued as long as the sun," i. e. he shall have sons born in Zion. His glory in the church runs parallel with his glory in the creation; he will have a church, whilst he has a world.

What the Father hath purposed, shall be accomplished: "His counsel shall stand, and he will do all his pleasure." The election shall obtain. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." The son himself will present to his Father all

the redeemed. "Of all thou hast given me, I have lost nothing." Lastly, the good Spirit will lead all the saints to the land of uprightness.

The glory arising from our salvation ought to be ascribed *equally* to all the persons in the Godhead. As they are equal in power, i. e. in influence and operation, so they are equal in glory. To the Father, Son and Holy Spirit we shall give eternal praises in heaven, as appears by all the accounts of what they do in that world. The throne of God and the Lamb is in it, and his servants serve him. There is but one throne for both persons, and the honors of salvation and power, glory and strength, are equally ascribed to him that sits upon the throne, and to the Lamb forever. It is from them that the Spirit speaks unto the churches, and there he will be adored when he has fetched us all up. I shall therefore now conclude, as I hope to be in the work of heaven, with glory to the Father, Son and Holy Ghost, as three distinct persons, and one living and true God, forever and ever. Amen and amen.*

Thus, reader, the writer hath finished these contemplations on divine love. They were composed for the consolation of his own soul. For the same purpose they are presented to you. We conclude, in the grateful language of an apostle, "Blessed be God, even the father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

QUI SLIBET.

ART. VI. Case of Mr. Barnes.

The Assembly's Second Presbytery met agreeably to adjournment in the session room of the First Presbyterian Church, on Tuesday morning, the 30th ult. The Presbytery dissolved the pastoral relation between the Rev. Dr. Ely and the Third Presbyterian Church of this city, and dismissed the Rev. Alfred H. Dashiell to join the Presbytery of Illinois; they also recognized the validity of the act of the last Assembly, by which their proceedings in relation to the Fifth Presbyterian Church were reversed.

The subject of Mr. Barnes' trial was then brought up for consideration. The minutes of the preceding meetings relative to the matter were read, together with the charges preferred against Mr. Barnes, by Dr. George Junkin, of the Presbytery of Newton. The following is a copy of the letter and charges:

Letter from the Rev. George Junkin, D. D., to the Rev. the Second Presbytery of Philadelphia, containing his charges against Rev. Albert Barnes.

Brethren—To you belongs the solemn and responsible duty of "condemning erroneous opinions which injure the purity and peace of the church—of removing and judging ministers—of watching over the personal and professional conduct of all your members."

Now one of your members has, as appears to me, published in a recent work certain erroneous opinions, of a dangerous tendency to the peace and purity of the church, and to the souls of its members. In that publication, he has observed, "he who holds an opinion on the subject of religion, will not be ashamed to avow it." As, therefore, he appears willing to let his opinions be known, and to abide their consequences, and as to me they appear dangerous, (in the absence of a more suitable advocate of the opposite truths) I ask of your reverend body the privilege of preferring charges against the Rev. Albert Barnes.

* Bradbury's Sermons on Baptism, pp. 194, 195.

As I have stated in a letter to that brother, "the object is peace, through union in the truth; and I hope the God of truth and peace will direct us to a happy issue.—Most conscientiously do I believe that you have fallen into dangerous error: I feel that *your* doctrine shakes the foundation of my hope for eternity. If it be true, then I cannot 'read my title clear to mansions in the skies.'"

Around the discussion of a subject so solemn, I cannot doubt the Son of God will throw a hallowed influence, which will call up feelings very different from those that too often agitate ecclesiastical bodies, when principles of minor consequence acquire exciting power from adventitious circumstances. I have also stated in that letter, the opinion that peace and union in evangelical efforts cannot take place, so long as these important doctrinal points remain unsettled. Hence this measure. It is designed to produce a legal decision, and put an end to the distractions consequent upon present fluctuations. I do therefore pray and beseech the Presbytery to take order in the premises, and to facilitate the issue with the least possible delay. I have no witnesses to cite but brother Barnes himself, and shall be confined to his testimony contained in his Notes on Romans. These are referred to in part in connexion with the charges, and other portions will be read on the trial for further proof and illustration.

THE CHARGES.

The Rev. Albert Barnes is hereby charged with maintaining the following doctrines, contrary to the standards of the Presbyterian church, viz :

1. That *all sin consists in voluntary action*. Witness his notes on the epistle to the Romans, pp. 249, 123, 192, 124, 116.

2. That Adam (before and after his fall) was ignorant of his moral relations to such a degree that he did not know the consequences of his sin would or should reach any farther than to natural death. *Idem*, p. 115.

3. That unregenerate men are able to keep the commandments, and convert themselves unto God, pp. 164, 165, 108.

4. That faith is an act of the mind, and not a principle, and is itself imputed for righteousness, pp. 94, 95.

Mr. Barnes is also charged with denying the following doctrines, which are taught in the standards of the church, viz :

5. That God entered into covenant with Adam, constituting him a federal or covenant head, and representative to all his natural descendants, pp. 114, 123, 118, 115, 120, 121, 123.

6. That the first sin of Adam is imputed to his posterity, pp. 10, 117, 119, 121, 127, 128.

7. That mankind are guilty, i. e. liable to punishment, on account of the sin of Adam, pp. 123, 128.

8. That Christ suffered the proper penalty of the law, as the vicarious substitute of his people, and thus took away legally their sins, and purchased pardon. Same as on the 6th and 7th charges, also pp. 89, 90.

9. That the righteousness, i. e. the active obedience of Christ to the law, is imputed to his people for their justification, so that they are righteous in the eye of the law, and therefore justified, pp. 23, 34, 35, 94, 95, 127, 212.

10. Mr. Barnes also teaches, in opposition to the standards, that justification is simply pardon, pp. 23, 29, 110, 124, 127, 128, 132, 217.

I further charge Mr. Barnes with teaching, as referred to the 1st, 2d, 3d, 4th, and 10th of the above doctrines, in *opposition to the holy scriptures*, and with denying the 5th, 6th, 7th, 8th and 9th of the above specifications, *contrary to the word of God*.

The moderator then called upon the accused for his plea to the indictment, guilty or not guilty. Mr. Barnes arose and stated that he had no desire to throw embarrassment and difficulty in the way of trial, but that he felt a difficulty in giving a plea to an indictment which consisted of so many particulars. He acknowledged that he held some of the points alleged in the libel to be errors, and he denied that he held others. He would feel no difficulty in pleading, if there had been some specific charge, as of heresy; but under the present circumstances, he could not reply by a simple affirmative or negative to the general indictment. He then presented in writing the following, as his special plea :

"In reply to the inquiry whether I am guilty or not guilty, I allege that the Book of Discipline, chap. v. sec. 10 and 13, supposes that the accusations which can be brought against a minister of the gospel must be either of crime, or heresy, or schism; that until I am apprised whether these charges be of crime, heresy or schism, I cannot answer in general to the inquiry whether I am guilty or not guilty; that some of the

doctrines which are charged on me I hold, and some of them I do not ; but that I neither have taught, nor do I teach any thing, according to my best judgment, contrary to the word of God, nor do I deny any truths taught in the word of God, as it is alleged that I do in the indictment now before the Presbytery."

Messrs. Duffield and Patterson insisted that Mr. Barnes could not be tried on the indictment, as it now stood ; that he must be charged with some crime or offence, to the establishment of which the prosecutor should direct his proof ; that he could not be tried for mere matters of opinion, which did not involve heresy, and that it would be unconstitutional, as well as a great waste of time, to consider the charges as they now stood.

Dr. Junkin remarked that the charges did relate to a specific offence, inasmuch as they declared that the accused held and taught doctrines which were contrary to the scriptures and to the standards of the church, and that he had not comprehended these charges under the general head of heresy, not from any fear of consequences, but because the term heresy was equivocal, and subject to a diversity of interpretation. The first morning was spent in desultory remarks on this point, by which an attempt was made to induce the prosecutor to charge the accused generally with heresy.

After the cause was referred to the court, the roll was called : Mr. Patterson gave it as his opinion that no error had been proved against the accused. Dr. Ely read a paper which he wished to be adopted by Presbytery as its final judgment, and which declared the acquittal of the accused ; and supported it by one of his peculiar speeches, in which he reconciled Mr. Barnes' views to the strictest orthodoxy, as far as *substance of doctrine* was concerned. Rev. Messrs. Scott, Judson and Davis concurred in opinion with Dr. Ely, without further remark.

The Rev. Mr. Barber then arose in order, and *undesignedly* gave a strong argument in favor of the prosecution. He stated that he had lately come into the Presbyterian church, and was compelled to express his surprise and regret that in the impeachment of Mr. Barnes, the Confession of Faith as well as the Bible was introduced to support the indictment. This was hoisting the Confession of Faith into a wrong place.—For his part, he would not like to be tried on the ground of the Confession of Faith. Mr. Barnes might be proved to be against the Confession, and yet not against the Bible. The Bible, as he could prove, was the only infallible rule of faith and practice, and must therefore be the only standard in trials for errors in doctrine, and there was no possible authority for proceeding against a minister of the gospel for going against the standards. He was glad to hear Mr. Barnes declare that when he wrote his commentary he had no Confession or Catechisms lying beside him, and that he had not inquired whether his views squared with any system.—For his own part, he had received the Confession as containing a *system*, and not in all its parts, and none but a good Catholic could believe all that the church believed. Now if he should depart from this Confession, he should not be charged with heresy, but merely with hypocrisy, as Dr. Wilson had charged Dr. Beecher. For his part, he believed that the Confession taught that all sin was voluntary, for what else could it be, when it was a transgression of the law ? He believed, too, that men could do all that God required, and he was glad that he did not hold the opposite doctrine, to paralyze him when preaching to sinners. If Mr. Barnes' views were against the Confession, what of that ? The professors in Princeton had jostled out of the Confession the old view of imputation, and put in another view of their own, and Mr. Barnes had just as good a right to change the doctrines as they had. He believed that Mr. Barnes had taught views on the subject of imputation and the cove-

nants which were contrary to the Confession of Faith, but denied that they were contrary to the Bible.

This was the general strain of the remarks of one who professed to have adopted the standards of our church; and the whole speech might be considered as one of the best possible arguments for the necessity of the right of examination maintained by the last Assembly.

Mr. Barnes was ultimately acquitted by the Presbytery; but from this decision Dr. Junkin appealed.

ART. VII. Dr. Junkin's Appeal.

LAFAYETTE COLLEGE, July 16th, 1835.

To Rev. John L. Grant, Moderator, and to the
Rev. Second Presbytery of Philadelphia.

Rev. and dear Brethren: You are hereby officially informed that I intend to appeal to the Synod of Philadelphia, at its next meeting, to be held in the borough of York, on the last Wednesday of October next, against your recent decision in the case of the Rev. Albert Barnes. This appeal is from the "definitive sentence." Its general ground is "a manifestation of prejudice in the case, and mistake," and consequent injustice in the decision.

Allow me, before proceeding to specify the reasons which shut me up to the belief that the court was prejudiced and did err in judgment, to say that I impeach no motives—I charge no *corrupt* prejudice, no *intentional* mistake or error upon any man. Men do often err under the purest motives, and are often powerfully prejudiced whilst perfectly unconscious of it. With this single remark, I proceed to detail the reasons why I appeal on the above named general grounds, viz:

1. Because the Presbytery, nearly three months after the charges had been received, and the day fixed for trial, attempted to constrain the prosecutor to change them, by prefixing the general charge of *heresy*, and did actually pass a resolution refusing to hear the parties, merely because this term was absent; and upon the prosecutor saying, in answer to a question put to him, that *in his opinion* the errors charged amounted to heresy, the Presbytery made a record which amounted virtually to a change of the indictment to a general charge of heresy. The prosecutor, now appellant, had stated his objections to the use of this term. First, it is a vague term, not defined in our books: no two, perhaps, of the Presbytery themselves, would agree in what constitutes heresy. Its use, therefore, could only create confusion, and throw a character of indefiniteness around charges of error, which he had labored to make definite and precise. Secondly, this term is a bugbear, and is often used to excite popular commotion of an unpleasant character, and may therefore greatly prejudice the mind against the one who accuses another of error, and in favor of the accused.

Thus the Presbytery manifested favor toward Mr. Barnes, in giving him and his friends the opportunity of exciting odium against the accused by allusions and references to persecution, and to the "inquisitorial toils" of the prosecutor. Accordingly this phraseology was actually used by one of the judges, (Rev. John Smith) and not without effect.

Thus also, the Presbytery changed substantially the ground and nature of the prosecution, and led themselves into error. In their final verdict,

they assume heresy as the general charge ; and in giving their opinions, some members had their eye constantly on that fearful term, the meaning of which the court did not define. So the Rev. Mr. Barbour opened his remarks : "I never can give my verdict," said he, "that brother Barnes has been guilty of *heresy*." And again, "the Confession was not made for a trap to catch heretics;" and more of the same kind. So the Rev. John Smith and the Rev. N. S. Smith rung the changes on the word heresy, and evidently were engrossed with that undefined idea. So Elder Hinckle said, "the prosecutor has failed in establishing the charge of *heresy* against the defendant." So Elder Darrach, "I would not say Mr. Barnes was guilty of *heresy*." And thus the court was carried off the ground of the charges, and decided on a case not before them. Heresy, with many, is some horrible thing, for which a man must be burnt: thus lost in a term undefined and undefinable, the court, as appears to me, erred in judgment. They shuddered at the idea of burning Mr. Barnes.

2. Because the accused was not called upon by the court to put in a plea to each charge specifically. Dis. v. 10: "The charges shall be read to him, and he shall be called upon to say whether he is guilty or not." Now cases may occur wherein an accused person may plead guilty to one and not to another of the charges, and unless the question be distinctly put, "do you admit the truth of this first charge or not?" And so of the rest, it cannot be known what the plea is; and if no special plea be put to each count of the indictment, the prosecutor and the court are put to unnecessary trouble, and kept in ignorance of what they are called upon to do, whether to prove the truth, or only the relevancy of the charge.—This violation of rule is the more censurable, because a Presbytery is a court of conscience, and every person arraigned ought to have it put to his conscience to say whether the things charged are true or not. But the 12th section settles this question. "If the minister, when he appears, will not confess, but denies the facts alleged against him," &c. Clearly this contemplates an explicit acknowledgment or denial of the things charged. Now Mr. B., in the plea he put in, admitted some of the charges, and denied others; but the Presbytery did not require him to specify which he admitted and which he denied—so that the plea amounted to nothing. He says, "I neither have taught nor do I teach any thing, according to my best judgment, contrary to the word of God; nor do I deny any truths taught in the word of God, as it is alleged that I do in the indictment now before the Presbytery." Can any candid man read this plea against charges of holding doctrines contrary to the word of God and the Confession of Faith, without feeling that the accused admits teaching doctrines contrary to the Confession of Faith? And is this plea any thing more than any errorist in every age has put in? Who does not know that all errorists that have troubled the church and do trouble her, always profess to found their doctrines on the Bible? In reference to the Confession of Faith, there is absolutely no plea at all. The prosecutor has always been of opinion, and by the admissions of Mr. B. now more than ever, that had he been put to a special plea, he would have acknowledged the truth of at least a majority of the charges, as he has done of the principal ones, so far as the standards are concerned, and would have justified himself on the ground of scripture. Thus, it is believed, prejudice was manifested in favor of the accused; for by this course he was left to all the benefit of a denial, where he could do it with a clear conscience—whilst he had all the advantage of silence, where he could not have denied. By this, too, the trial was greatly protracted.

Thus, also, the appellant and the court are left still in doubt whether Mr. B. admits or denies certain points. Dr. Ely in his paper said Mr. B.

included Christ's active obedience in the matter of the believer's justification, and did not teach that justification is simply pardon. On the contrary, Rev. Mr. Patterson said he believed Mr. B. held the common doctrine of the New-England divines, and the doctrine of Dr. Dwight; which is, that justification is simply and only pardon. Thus, justice, in this state of the case, could not be expected. This incipient error led on to others.

3. Another reason for thinking that there was some little bias in the court, is the high estimate in which, deservedly, some at least of the members held Mr. B., as to talents, and his congregation as to respectability and influence. It will be remembered that the Presbytery held its meetings in the lecture room where the accused had usually met his people, and many of them were present during the trial. It is hardly conceivable that the good brethren should not be insensibly influenced. Accordingly, one, in closing his remarks, said, "Never let me be found condemning a man to whom God has given such mighty powers of mind, and a congregation so dignified and influential."

4. My fourth reason for appealing on the ground of prejudice leading to error, is, that the Presbytery have, in their decision, endorsed some of Mr. B.'s alleged errors, and having made them their own, could not be presumed altogether impartial in their judgment. Ex. gr., "This exercise of mind and heart," (Abraham's) say they, "the apostle says was imputed to Abraham for righteousness." See 4th reason. And again, under 5th reason, "It (the Confession of Faith) does not intimate that independent of, and subsequent to the enactment of the moral law, God entered into a special compact with man, about his obedience; but that he was pleased to promise eternal life, not only for himself but for his posterity, on condition of Adam's obedience to that law, to be proved by his observance of the prohibition from the fruit of the tree of knowledge."

Now, on the contrary, the very doctrine of the Confession and Catechisms, is, that man was created "having the law of God written in his heart," and "when God created man, he entered into a covenant of life with him." The covenant was subsequent to the enactment of the law. Thus the Presbytery sanctions the error charged, and therefore may well be supposed favorable to the accused.

5. Because, on the 5th, 6th and 7th charges, it is very difficult to say whether the Presbytery admit, as Mr. B. did, that he denied the doctrine of the standards. It is painfully difficult to know what their decision is under these heads; and particularly on the 7th, they certainly do not tell us whether Mr. B. denied or acknowledged the doctrine that Adam's posterity are guilty, i. e. liable to punishment on account of Adam's sin. Why did not the Presbytery give an unequivocal sentence here? On these three charges, where every attentive hearer of his defence must know that Mr. B. admitted his denial and rejection of the doctrine of our standards, and where he set up his defence on the ground of scripture and his own metaphysics, in opposition to them, I am constrained to think the main efforts of the Presbytery have been expended in throwing darkness and obscurity around the subject, and "so they wrap it up." This reason I may extend to each one of the charges, and the Presbytery's action on them.

Three questions naturally arose on each. 1. Is the thing charged proved by the testimony? 2. Is it contrary to the standards? 3. Is it contrary to the Bible? Now the prosecutor humbly conceives he had a right to a decision on each of them. This he respectfully requested, in a letter addressed to the Presbytery, but was refused.

6. Because an inaccurate statement in the 8th reason of the decision,

was perhaps partly the ground of said decision, viz: "Because the prosecutor did not attempt to show in what the proper penalty of the law consisted." Now the prosecutor did show, from the Confession and the Bible, that the proper penalty of the law consisted in death. "Thou shalt surely die"—that it consisted in the curse—the wrath of God—which things include sorrows, anguish and woes unutterable, inflicted upon the Saviour by the righteous judgment of God the Father, because his own Son bare the sins of his people, (by legal imputation) in his own body on the tree.

Because of a similar inaccuracy in the 10th reason, viz: that "the evidence submitted on the part of the prosecution—was that of inferences drawn from Mr. B's language." Now the appellant humbly conceives that he submitted the language itself of Mr. B., as the testimony and the evidence in the case. He submitted all the passages read, and their adjoining contexts respectively. These were the evidence, and it is believed they contain proof.

8. Because one member of the church, at least, distinctly rejected the Standards of the Church, as a rule of judgment in the case. He said the confession had been twisted into a wrong place. It was not a trap to catch heretics. He had as good a right to bring charges against a man for holding doctrines contrary to Ridgley's Body of Divinity, and the Bible, or contrary to the Christian Almanac and the Bible, as the present prosecutor had to charge Mr. B. with holding doctrines contrary to the Confession of Faith and the Bible. It is true, he next day apologised, by saying he did not mean to disparage the Confession of Faith. But then his speech was at least, partly written. It was deliberately and strongly expressed; whereas the apology was obviously a lame effort, for popular effect. Now, how many more of the judges were of this sentiment, I cannot say. I believe, however, there be some even *newer* Presbyterians, than this anti-confession brother. But one thing is obvious, viz: that such doctrine effectually precludes a fair and impartial trial.

9. Because the Presbytery took Mr. B's present declarations as expository of the meaning of his language adduced in proof. I think this will be evident upon a simple reading of the passages of his book quoted as testimony, and the decision of the court. During the whole trial, it appeared, plain to me, that he was by the court viewed as the legitimate, and the only legitimate expounder of his own printed words; and in support of this, it was alleged, that he knew best what was his own meaning.

Now the appellant believes that the court itself was the only authorised expositor. They had no right to take the *present views* of the party at the bar; nor his present gloss upon his own words, formerly uttered, as their correct meaning. They were bound simply to weigh the words according to their obvious meaning in their connection, and according to the usages of the language. The question before them was not (or ought to have been) what does Mr. B. *now* teach or deny? Not, what does he *now* say he taught *then*? But simply, what has he taught here in this book?

Every candid mind must perceive, that if a man shall be permitted to give his own explanation to his own words, no man can ever be convicted of holding error, unless he be so stupid as to be unable to distinguish between truth and error, and to fritter down and explain away his own terms. A very small portion of talent for mystification can gloss over the most obnoxious terms. For example: An action of slander is brought against me, for uttering the words—"I saw O. P. Q. in a state of intoxication, at a public dinner on the 4th of July." It is proved that I pronounced these words, and that I am not on friendly terms with O. P. Q. I put in a plea of justification, and claim the privilege of explaining. I show both from my habits of speaking and writing, that I have used the term intoxication,

in application to high mental excitement. The man was intoxicated with joy. This is all I meant. It was a compliment. I was simply representing the strong patriotic feeling of O. P. Q. ; he was intoxicated with joy upon a reminiscence of the glorious transactions this day commemorates. Or, I show that I have been in the habit of abusing Pennsylvania as a drunken state—the whiskey insurrection state—the state of intoxication, I meant nothing more than that I saw O. P. Q. in Pennsylvania that day. Will the court and jury take my explanation, and find me a verdict ? or will they judge for themselves, what my language means ? Will they receive as authority, my present testimony, in my own favour ; or will they ascertain by other scales, the weight of the words proved !

This, I take it, is the grand error of the Presbytery as to the ground of their decision. They made Mr. B. both witness and judge in his own case, by a gratuitous assumption of his present views, and his present exposition of his language formerly uttered, and now adduced in proof, as being undoubtedly the true and proper sense of that language ; and of his doctrines there published. Accordingly, notwithstanding he had said in his defence, “the doctrine of all sinning in Adam, and falling with him, I mean to reject,” the Presbytery acquitted him on the ground of his oft-repeated declaration, that he agreed with his accuser in the substantial facts of the case.

All these considerations, and some others, conspire to sustain me in the conviction, that my tenth and last, and principal reason of appeal is just and true, viz :

10. Because the decision of the Presbytery is not in accordance with the facts of the case, as exhibited in the charges, and the Testimony and the law. It is not a righteous decision.

All which is respectfully submitted, by

Your unworthy brother in the Lord,

GEO. JUNKIN.

ART. VIII. Trial of Dr. Beecher.

We have delayed giving a statement of the recent trial of the Rev. Dr. Beecher, because the information we have hitherto possessed was not of that definite character which would induce us to place full confidence in its truth. For the same reason, we have not even published the charges which were presented by Dr. Wilson, although a brief paragraph appeared, months ago, in almost every religious newspaper in the Union.

The New-York Observer is now engaged in publishing a very full report of the trial, and we may have occasion hereafter to refer to its report ; but we now copy the following from the Standard, published at South Hanover, Indiana, because it presents a good condensed statement as to the charges preferred by Dr. Wilson, which were very long, and also furnishes the views of the minority of the Presbytery on some points.—*Christian Intelligencer*.

On Tuesday, the 9th ult., the Presbytery met in the Second Church, at 2 o'clock, P. M., and after a sermon by Prof. Stowe, the moderator, they proceeded to take up the charges brought by Dr. Wilson against Dr. Beecher. A summary of the charges follows :

1. Dr. Beecher was charged with “ propagating doctrines contrary to the word of God and the standards of the Presbyterian church, on the subject of the *depraved nature of man*.” Under this charge it was specified, that in a sermon by Dr. B., published in the National Preacher, vol. 2, on pages 11, 12, it is taught that “ the depravity of man is voluntary ; that neither a depraved nor holy nature are *possible*, without understanding, conscience and choice ; that a depraved nature cannot exist without voluntary agency ; that whatever may be the early constitution of man, there is nothing in it, and nothing withheld from it, which renders disobedience unavoidable ; that the first sin in every man is *free*, and might have been and ought to have been avoided ; that if man is depraved by nature, it is a voluntary nature that is depraved, and that this is accord-

ing to the Bible: 'They go astray as soon as they be born'—that is, in early life—how early, so as to deserve punishment, God only knows." The doctrines of our church, referred to as impugned by these sentiments, may be found in the Conf. F. ch. vi. sec. 3, 4, 6; Larg. Cat. 26, 57; Sh. Cat. 18.

2. Dr. B. was charged with propagating doctrines contrary to the scriptures and our church standards, "on the subjects of total depravity and the work of the Holy Spirit in effectual calling." The doctrines of our church, referred to under this charge, are contained in Con. F. ch. vi., sec. 2, 4; ch. ix. sec. 3; Larg. Cat. 25, 149, 190. These teach the doctrine of total depravity. On the subjects of total depravity and effectual calling, and the work of the Spirit in the production of saving faith, further reference was made to Con. F. ch. vi., sec. 1, 2, 4; chap. x., sec. 2; ch. xiii., sec. 1; ch. xiv., sec. 1; Large Cat. 72. In all these references, the scripture proofs were included.

The first specification under this charge refers to Dr. B.'s sermon on native character, p. 12, and on dependence and free agency, p. 11, 12, 19, 23, as teaching that "man is rendered capable by his Maker of obedience; that ability to obey is indispensable to moral obligation; that where there is a want of ability to love God, obligation to love ceases, whatever be the cause; that the sinner is able to do what God commands, and which being done would save the soul; that to be able and unwilling to obey God, is the only possible way in which a free sgent can become deserving of condemnation and punishment; that there is no position which unites more universally and entirely the suffrages of the whole human race than the necessity of a capacity for obedience to the existence of obligation and desert of punishment; that no obligation can be created without a capacity commensurate with the demand; that ability commensurate with requirement is the equitable foundation of the moral government of God, and that this has been the received doctrine of the orthodox church in all ages."

The second specification under this charge, referred to Dr. B.'s sermon on dependence and free agency, p. 11, 19, 29, alleging that it was therein taught that "man in his present state is able and *only unwilling* to do what God commands, and which being done would save the soul; that the more clearly the light of conviction shines, the more distinct is a sinner's perception that he is not destitute of capacity, (i. e. ability, compare p. 27, 31,) to obey God; that when the Holy Ghost comes to search out what is amiss, and put in order that which is out of the way, he finds no impediment to obedience to be removed, except only a perverted will; and all he accomplishes in the day of his power is to make the sinner willing to submit to God; that good men have supposed that they augment the evil of sin, and the justice, mercy and power of God, in exact proportion as they throw down the sinner into a condition of absolute impotency; that he (Dr. B.) cannot perceive the wisdom of their views; that a subject of God's government, who can but will not obey, might appear to himself much more guilty than one whose capacity of obedience had been wholly annihilated by the sin of Adam."

3. The third charge was that Dr. B. propagated a doctrine of perfection. This charge was supported by a comparison of p. 11 and 19, of the sermon on dependence and free agency, where it is taught that "the sinner is able to do what God commands; that the Holy Spirit, in the day of his power, makes him willing; and so long as he is able and willing, there can be no sin." It was also corroborated by an argument of the Perfectionists of New Haven, in which they claim the "renovated and redeemed" theology of "Beecher, Taylor, and their associates," as furnishing the foundation and proof of their peculiar faith.

4. The fourth charge accuses Dr. B. of slander against the whole church of God, and attempting to bring odium upon all who sincerely receive the standards of the Presbyterian church. This charge was supported by quotations from the sermon on dependence and free agency, pp. 12, 23, 28, 31, 33, 34, 37, in which the doctrine of fallen man's impotency or natural inability, and those who hold or who have held it, are exhibited in such a manner as is calculated to excite odium against them.

5. Dr. B. was charged lastly with hypocrisy or dissimulation in religious matters.—This charge was predicated upon hypothetical grounds. If Dr. B. *has not* adopted our standards, as some circumstances indicate, then he is insincere in his professed attachment to them. If he *has* adopted them, he is still insincere, because he impugns them on subjects of great importance. I give the sense, not the words of the first two specifications; to which a third was added, that Dr. B., before Synod, apparently for the purpose of popular effect, declared that the "Confession of Faith contained the truth, the whole truth, and nothing but the truth." Another thing was alleged in corroboration of the relevancy of the charge, viz: that Dr. B. having preached the sermon on dependence and free agency just about the time that he contemplated entering the Presbyterian church, with the expectation of being pastor of the Second Presbyterian church, Cincinnati, and professor of theology in Lane Seminary; "either did not know the doctrines of our church, or if he knew them, designed to impugn them in that sermon, and to vilify those who honestly adopt them."

The Cincinnati Journal says, that "at the commencement of the trial, Dr. Wilson, according to the rules of our church, was duly warned that if he failed to make out his charges, he himself should be censured as a slanderer of the gospel ministry." Now, although I was not present when this warning was said to be given, yet I am convinced, from the circumstances of the case, that this is a misrepresentation. The moderator, Professor Stowe, who, notwithstanding the relation he sustains to Dr. B., conducted himself throughout the whole sessions with a dignity, propriety and impartiality highly creditable to him, would, as a matter of course, read the rule adopted on such occasions; but such a rule as that given by the Journal, our Book of Discipline does not contain. The rule is this: "The prosecutor of a minister shall be previously warned that if he fail to prove the charges, he must himself be censured as a slanderer of the gospel ministry, *in proportion to the malignity or rashness that shall appear in the prosecution.*" The Journal omits the material clause, which I have italicised, from which it appears, that if no malignity or rashness appear in the prosecution, no censure is incurred, even if the charges should not be proved to the conviction of the accused. Every candid and intelligent mind will acquit Dr. Wilson of manifesting either malignity or rashness on this occasion. A sincere desire of adhering to the path of duty, and discharging the obligations imposed on him in his ordination vows, is obviously, and as I firmly believe, the leading motive for entering upon the arduous and painful task of prosecutor.

The remaining part of Tuesday afternoon and Wednesday morning was consumed in hearing testimony. The charges were then read, in connection with the passages referred to in the Confession of Faith and Catechisms, and the whole sermons of Dr. B. on native character, and on dependence and free agency. The whole sermons were read, and the plea that the court could not understand the import of the passages cited in Dr. W.'s specifications, unless in their connexion with all that went before and all that followed. These preliminaries, with some short interludes devoted to miscellaneous business, occupied the Presbytery till Thursday noon. In the afternoon, Dr. Wilson commenced his speech, and concluded it at noon on Friday. It was plain, pointed, argumentative and convincing. In the afternoon the court allowed Dr. B., contrary to all usage, to produce additional testimony to meet information given by Dr. W. in his speech, on the degree of reputation which Dr. B. enjoyed in New-England at the period of his removal to the west—a point of no consequence at all to the business before the court. After the hearing of the testimony, Dr. B. commenced his defence, which he continued on Saturday morning, and closed on Monday afternoon. It appeared to me that the whole of this long speech was rather calculated to make a favorable impression upon the spectators than to enlighten the court. The simple object should have been to shew that the specifications on which the charges were grounded were irrelevant, misstated, or misrepresented, and that therefore the charges could not be sustained. But instead of this, an indirect and inferential method was pursued—declamations about "capital" in well earned reputation—laws of interpretation to be applied to the Confession of Faith—citations from the fathers, reformers, and some modern divines, to shew that they held the doctrine of the sinner's natural ability and moral inability—and in general, an endeavor to impress every one with the belief, that as certain divines, who were reckoned orthodox, held the opinions which were charged on him as errors, therefore he too must be regarded orthodox, and as teaching nothing inconsistent with the Confession of Faith. He strongly contended for the natural ability of the sinner to obey God, and denied that, ordinarily, there is an *immediate* operation of the Spirit in regeneration; or, in other words, he asserted that in regeneration, the instrumentality of the word in the hands of the Spirit, implied the absence of direct agency.

On the other doctrinal points brought forward in the first two charges, it was evident to a careful hearer, that however softened down this appeared in Dr. B.'s defence, they were nevertheless there, and that he still held them. On Tuesday Dr. Wilson replied, and by the allowance of the court, Dr. Beecher rejoined on Wednesday evening, and Dr. W. very briefly made his closing reply. The spirit which actuated the parties during all this time, appeared to be good, and honorable to both, as gentlemen, and as christians. The patience manifested in the constant and placid attention of the members of the court, (with but two or three exceptions on the New School side of the house) was highly creditable to them. The parties being heard, the roll was called, and an opportunity offered for remarks. But few were made, and they were brief. In the afternoon, as soon as the Presbytery came together, the vote was taken on the charges separately. On the first and second charges, 12 voted that they were sustained, and 23 that they were not sustained. On the third charge, while some of the minority viewed the language specified as censurable, and involving a doctrine of perfection; yet, as it did not appear in evidence that Dr. B. designed to teach such a doctrine, they declined voting. On the fourth charge, a similar discrepancy of judgment appeared in the votes of the minority; for some thought, that although the language and rep-

representations of Dr. B. were censurable and unjust, yet these were rather the effects of prejudice and infirmity than the result of any malicious intention to defame, and accordingly they did not consider the charge sustained. In relation to the fifth charge, some of the minority, while they viewed Dr. B. as exhibiting inconsistencies; yet because there was not sufficient evidence in their opinion, to show that he was insincere in his inconsistencies, they voted against sustaining the charge. While the minority thus exhibited evidence of thinking and judging independently, the majority voted in unwavering uniformity; a phenomenon which any one can readily explain, who is at all acquainted with the operations of the mind in its present imperfect state.

Dr. Beecher is acquitted on all the charges, by a vote of about two to one; but from this decision, Dr. Wilson has appealed to the Synod of Cincinnati.

INCREASE OF POPERY.—At the anniversary of the British Reformation Society, I. E. Gordon, Esq. presented the following startling facts:

“He had simply to direct their attention to the contrast presented by the number of popish chapels and colleges which existed in England, Wales, and Scotland, in 1796, and the number to be found within the same boundary line in 1833. In London, there were, according to information derived from Roman Catholic documents, only two chapels in 1796; and in 1833, there were, according to the same information, no fewer than twenty-five; leaving out in both cases, the embassy chapels. In 1796, there were ten licensed Roman Catholic places of worship in other parts of England; and according to the map which he held in his hand, there were now four hundred and twenty-three. In 1796, there were no Roman Catholic colleges in England; but in 1833, they had no fewer than nine colleges, *overflowing* with students. In 1796, there were only two seminaries of education noticed in the Roman Catholic official publications; but these had increased in 1833, to upwards of fifty, most of which were connected with colleges and monastic institutions. To these chapels were to be added ten, which had been built in the course of the last year, and no fewer than seventy-eight for Scotland, most of which had been erected within the period described.”

He also stated what is true *mutatis mutandis* of the increase of Popish establishments in America:

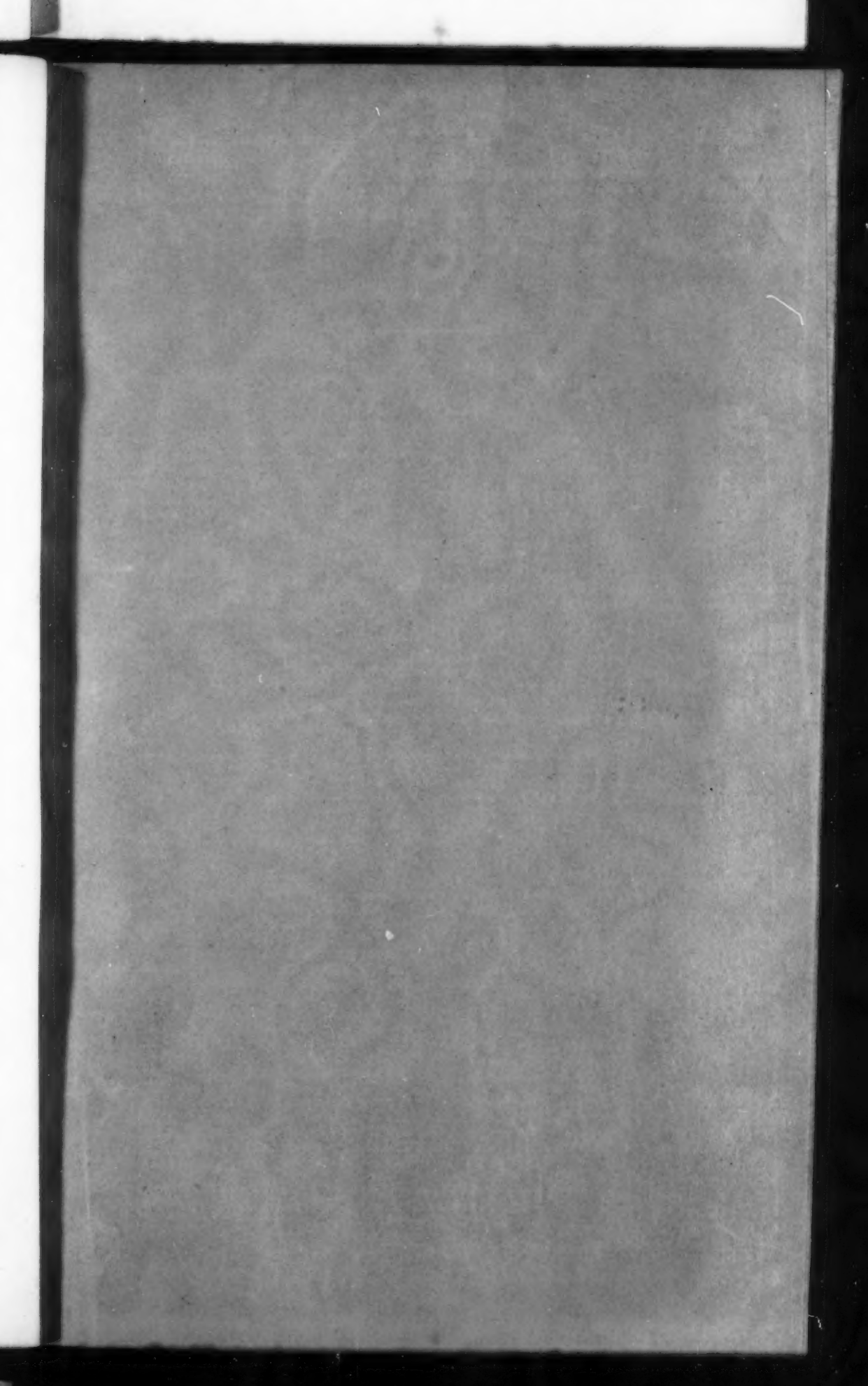
“It is a fact, that a considerable part of the funds raised by public subscription, for the erection of Roman Catholic places of worship in this country, is contributed by persons glorying in the title of liberal Protestants. Yes, on that list might be found the names of presidents of the India board, secretaries of state, lords-lieutenants and secretaries of Ireland,—men who, with the profession of Protestantism on their lips, appeared to be utterly destitute of a particle of Protestant truth in their hearts. The same cause would account for the frequenting of such exhibitions as oratorios, given by Roman Catholics for religious purposes, and crowded by applauding Protestants, who could sit and listen, with delight, to such performances as the following: “Hail, Mary, full of grace, the Lord is with thee! Blessed art thou among women, and blessed is Jesus, the fruit of thy womb! Holy Mary, mother of God, pray for us sinners, both now and at the hour of our death. Amen!” And would the meeting believe, that men in Scotland, where the noblest and most decisive struggle for the reformed faith, had taken place, Scotland whose very name had been rendered synonymous with Protestantism—would Englishmen and English women believe, that, even in Scotland, Protestant provosts and Protestant elders, were to be found among the patrons of such exhibitions? Yes: with Popery increasing around them, would Scottish provosts and Scottish elders be found contributing to the multiplication of popish chapels, to augment the victims of delusion, and to immolate another and another portion of their country men at the shrine of a hateful superstition.

Something New.

We copy the following *morceau* from the New-York Evangelist. The three hundred feet tent is designed, we presume, for Mr. Finney's campaign in the west, and we may expect, unless a kind Providence interposes, that his march westward will be traced, as it has been in New-York, by the desolation of the church.

“**TENT FOR MR. FINNEY.**—This tent has been completed, and was yesterday forwarded from this city to Mr. Finney, at Oberlin. It covers three hundred feet of ground, and will hold three thousand people, and cost \$700. The expense is defrayed by a number of gentlemen in this city.”

TO CORRESPONDENTS.—Y. in answer to “*Aspasio*,” is received. The great length of his article, has prevented us as yet from giving it that attention which is necessary before coming to a decision respecting its insertion. The writer is informed that his manuscript will either be inserted in the pages of the Monitor, in due time, or carefully preserved, subject to his order.



CONTENTS.

	page.		page.
ART. I. Death and Burial of Sarah,.....	65	page 44,).....	83
ART. II. Cause of Apostasy, (concluded from page 38,).....	72	ART. V. Case of Mr. Barnes,.....	86
ART. III. Abraham commanded to sacrifice Isaac,.....	75	ART. VI. Dr. Junkin's Appeal,.....	89
ART. IV. The Love of the Holy Spirit displayed in our Salvation, (concluded from		ART. VII. Trial of Dr. Beecher,.....	93
		ART. VIII. Summary—Increase of Popery —Something New—To Correspondents,	96

OUR PROSPECTS.—The present prospects of the Monitor are less encouraging than they have been for a number of years past, and it becomes necessary for us to call upon our friends and patrons for a little extra exertion. We have no notion that this work, after having passed through all the dangers of infancy, till it has entered upon the 12th year of its age, should be suffered to die so long as we are furnished with the means of keeping it in existence; therefore we take this opportunity to inform the members of our church generally that they have been of late a little too remiss in the discharge of their duty respecting the maintenance of a periodical among them devoted exclusively to their interests. As the old are called off from the field of their labors, to enter upon their rest, the young, instead of coming forward as they should do and taking their places, are too frequently found fleeing from their post, and falling into the ranks of a more popular profession; where they find more to please the fancy and delight the senses, and greater liberty to follow a gay and fashionable religion; and less restraint from the rigid rules of the bigoted Reformers, who always contended against every improvement in religion and would allow nobody to be right but themselves; and would never permit any means to be adopted for converting the world for which no authority could be shown from the scriptures. Again; others are indifferent, they say if I should subscribe for the Monitor it would add but one to the list, and it can get along well enough without me. Others again are totally careless about making payment after they have subscribed; it is only two dollars per annum and that is not much, the Monitor will do well enough if I should let my account lie over to another year; and perhaps when the next year comes round there is no good opportunity, &c. In such like, and in innumerable other ways, are our exertions cramped. We expect, therefore, at the ensuing meeting of Synod, to receive a large amount on old scores and at least a hundred new subscribers, that we may be enabled to pay the printer and paper maker, and go on with renewed vigor.

C. WEBSTER.

Albany, August 1, 1835.

ANALYSIS OF PROPHETIC TIMES, in which is interpreted the Apocalypse of John the Apostle; together with several of the more difficult places of other sacred prophecies, in two volumes, published in monthly numbers, 12 or more numbers in each volume. By JAMES ADAMS.

The design of this work, as the title indicates, is the interpretation of sacred prophecies considered in their proper and prophetic character. The tropes and figures occurring in the places to be elucidated, are critically explained. The facts and events predicted, are developed from an examination of the inspired text, and are stated in plain and literal terms. The fulfilment of the predictions made, in those cases where it has already taken place, is shown by reference to secular and ecclesiastical history. And an attempt is made to approximate the meaning of predictions yet to be fulfilled, in a prospective view of the future state of the visible Catholic Church: and of the nations.

The Apocalypse of John the Apostle, is examined entire, and forms the principal theme of interpretation; yet several ancient prophecies, of which Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah, are the amanuenses are expounded as casting light upon the pages of their apostolic successor.

The precise times of the commencement and termination of certain limited and fixed periods—such as the seventy years captivity in Babylon, the seventy weeks preceeding the kingdom of Messiah, and the three and a half years reign of the Beast—are made the subject of particular investigation. In this manner is formed a condensed body of history, and an unbroken chain of chronology—extending from the remotest limits of known antiquity to the consummation of the age.

The doctrinal matter of the sacred writings which are brought under review, must, it is obvious from the nature of the work, be touched with a sparing hand. The candid votary, therefore, of any Christian, Protestant creed, will find in the Analysis, but little that is calculated either to flatter or disturb him in his peculiar belief.

Terms.—The ANALYSIS will be published on fine medium paper, and a new type. Each number will contain 32 octavo pages, done up in substantial printed cover. The two volumes are expected not to exceed thirty numbers in the aggregate, and may probably be completed in twenty-four.—Price to subscribers \$1 00 per volume, of 12 numbers. Extra numbers charged at the same rate.—The price of 12 numbers is required to be paid in advance; except in cases where one person may become responsible for five or more copies.

Communications from a distance, *post paid*, will be promptly attended to, and the pamphlet, enclosed in strong wrappers, will be sent by mail *as per order*. Remittances may be made by mail *at our risk*, from places at a distance, where no particular agent resides.

Xenia, May 16th, 1835.

BT SUBSCRIPTIONS RECEIVED AT THIS OFFICE.

